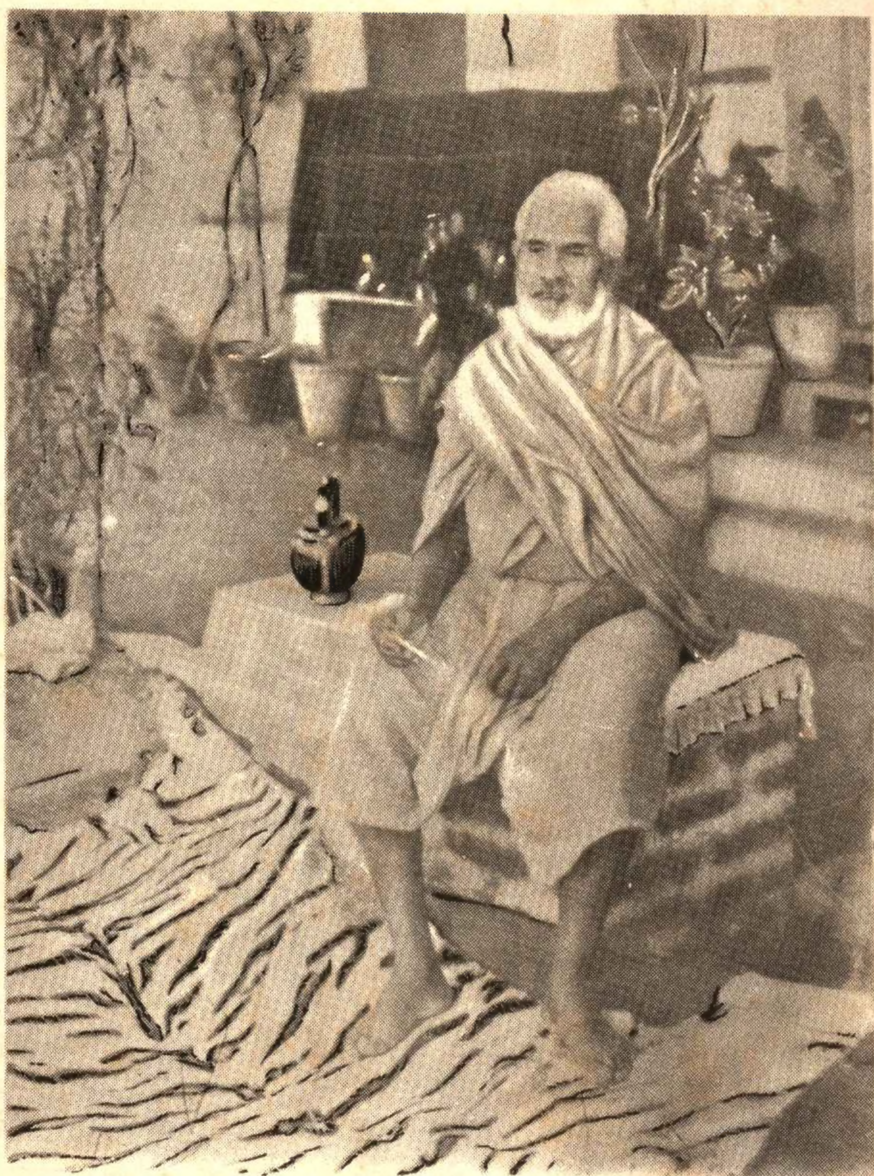
DEVATMA SHAKTI

(KUNDALINI)

DIVINE POWER



SWAMI VISHNU TIRTHA



HIS HOLINESS SHREE SWAMI VISHNU TIRTH



DEVATMA SHAKTI

(KUNDALINI)
DIVINE POWER

ते ध्यानयोगानुगता अपश्यन् । देवात्मशक्तिं स्वगुणैर्निगूढाम् ॥
(श्वेताश्वतरोपनिषत्)

They, the Rishis (seers), saw, through meditation, the *Devatma Shakti* (Divine Power) which was concealed under Her own attributes (Gunas of Sattwa, Rajas and Tamas).

by

SWAMI VISHNU TIRTHA MAHARAJ

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DEDICATED TO

HIM

From whom emanates all knowledge, for the benefit of those English readers who possess a reverence for INDIA and an appreciation for what She teaches. May He bestow all Peace and Enlightenment upon this chaotic age of ours.

OM SHANTI ! SHANTI !! SHANTI !!!

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PREFACE TO THE THIRD EDITION

Yoga Shri Peeth, Muni Ki Reti (Rishikesh) have great pleasure in bringing out the third Edition of "Devatma-Shakti (Kundalini) Divine Power" by His Holiness Shri Swami Vishnu Tirtha Ji Maharaj. His Holiness attained Nirvana on the 1st Oct. 1969. It can now be said that this book is the outcome not merely of scholarship but of the 'inner experience' of the author. This 'inner experience' was also shared by a large number of his disciples including scientists, doctors, engineers who were fortunate to be initiated by Him through *Shaktipat Diksha*. The book throws light on one of the highest forms of Sadhana, when through the Grace of *Sadguru* the human body of Sadhak becomes an instrument and the Great Primordial Shakti - becomes the Sadhak within the body. Even though He is physically no more with us, His presence, grace and guidance is a matter of continuing experience to his innumerable disciples.

YOGA SHRI PEETH
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INTRODUCTION

Religion is an integral part of sociology. It has not yet become obsolete or a thing of the past but has still a firm hold on the teeming masses of humanity. Of recent years, there has been a sporadic rising of anti-religious movements, taking their initiative from the materialistic outlook of the Soviet Russia, but it is more certain than otherwise, that all such attempts are doomed to failure. The reason is not far to seek. A man is by instinct a religious being; there is a natural yearning in him for something that is not of his sensual or intellectual pleasures, but is for something beyond. Why then these anti-religious movements? Because most of us are sick of bloodshed, exploitation, and warfares in the name of religion. The followers of different religions have in the past freely made use of inquisitions and throat-cutting of those who differed from them in their mode of worship. India had a name for toleration and always had been extending a hospitable hand to all whosoever sought refuge on her land. Diverse faiths, some of them even atheistic, found here full opportunity to spring up, grow and develop side by side, scholars taking delight in their comparative studies and mutual exchange of thoughts. Votaries of each had full liberty to give an exposition of their views. They invited criticisms from others, and listened to them with toleration and dignity. Such was the India of the past, but much water has since flown under the bridges and the episodes of the present-day communal tensions and religious intoleration are sufficient to make any sober-minded person to hang down his or her head in shame. Places of worship are sometimes used as sermon halls for preaching hatred and bloodshed. Cold-blooded murders, stabbing of innocent persons and regular fightings with lathies, swords and daggers are of common occurrence. This has set many a brain athinking to find out some *via media* for restoring harmony between different sects which is so essential for the common weal and prosperity of the whole country. Sometimes one is led to think that the day is remote for the consummation of that much sought for peace and tranquillity, but a ray of light at times streams forth portending the birth of a universal religion based on

sound principles preaching common brotherhood of mankind, letting every individual live and let live his neighbours in peaceful communion with God in his or her own way. Under the present state of affairs the country is labouring in the throes of its birth. Hinduism with its multifarious branches affords the evolution of such a one, covering the ground of them all and having even catholicity enough to embrace within its fold Islam and Christianity. It does not imply that the different religions should die out to make room for the inception of the new one. They have developed into institutions built on the foundation of sound philosophical truths. Each religion was meant to meet the needs of the society of its birthplace and give rise to a culture most fitted to its surroundings enriching the civilisation of the whole mankind in general. The great teachers of the past have been serving to this date as torch-bearers to individuals in their march towards the goal of spiritual realisation and their pious memories play no small part in contributing to build up our civilisation and culture so precious to every one of us. We owe the best of what we have to those great souls of the past. And it is but natural that their revered names and pious memories are so dear to us. Humanity cannot suffer to forget Ram, Krishna, Buddha, Christ, or Mohammed. Our degradation in respect of our intolerance towards those who differ from us, is not of their heritage, but has crept in for dishonouring and defiling their holy names. No teacher ever suggested splitting of human blood for the propagation of his mission or in commemorating his name.

Every religion has a philosophy behind it and in the beginning it started with that philosophy but as time rolled on, it accumulated on its surface much of superstitions, ceremonials, and rituals often not warranted by it. Sometimes the beauties of a particular faith and its high ideals are eclipsed by crude and lifeless ceremonies, the blind observance of which is fondly adhered to by their followers and the least interference therein excites them to extravagant rashness bordering the extreme savage fanaticism. But the victim of such fanaticism is often ignorant to understand the very religion he professes, and probably like a brute he commits arson in the vain hope of attaining favours of the Merciful

God or in the expectation of an uncertain heaven hereafter. He is often deluded by a false idea of serving his religion as a defender of faith. He little knows that he does a disservice of a magnitude of the highest degree to the cause he loves dearest and harms the society of which he himself is a member by causing disturbances and creating disruptions.

Religion is a means for ennobling one's heart for the realisation of God within and to this end one's prayers are day after day offered for His benedictions. How this end can be achieved through bloodshed passes one's comprehension. True religion consists in communing with Him through meditation and intense emotion of love for Him and His creation. God is not to be found in temples, churches, or mosques, but is to be felt only in the innermost recesses of one's heart. Rites and ceremonies are mere accessories. Be he a Christian or a Jew, a Mohammedan or a Parsi, a Hindu or a Sikh, a Buddhist or a Jain, if he is sincere in his religion, he has to purify his heart of all evils, because God resides in the holy temple of heart and not in congregations of mobs, or within the mere walls of bricks and mortar. A comparative study of different religious systems would show that despite wide differences of their rites and ceremonies they are at one in essence. We foolishly in our zeal of enthusiasm attach the whole importance to rites and discard Truth by denying the very existence of God through felling down living temples of human bodies. Was not man created after God? He verily cannot be found in temples of bricks and mortar if He is absent from heart. Let us grasp the divine essence which like an under-current links diverse faiths running common through their super divergencies, and cast off the accretions. In due course a religion sounder in principle and resting on *terra firma* of tolerance and universal acceptance would be evolved.

As Vedas sing in the following verses:

> May we know that Supreme Being, may we meditate upon that High God, may our vital forces direct us towards Him.
> Him only by knowing one transcends death, there is no way other than this.

Concisely this is the goal of all religions and the way to achieve it lies through meditation to which end all our energies must therefore be focussed. Religion is therefore mostly a personal concern and consists in the practices of meditation and communion. In Sanskrit language they are respectively called Dhyana and Yoga.

In this short work we have attempted to explain on scientific lines certain ideas generally met with in the study of Hinduism, the philosophy underlying and their application to practical pursuits in the field of spiritual knowledge. Some of them are philosophical axioms and others pertain to practical exercises conducive to spiritual realization, and of universal application and acceptance irrespective of caste, creed or nationality.

It is hoped that even non-Hindu readers too would gain by a sympathetic reading of its pages and would find much thoughtful reading, helpful to their respective religious quests on their own lines any whatsoever. The author therefore has apologetically acknowledged the temptation of writing this work in a language not his mother-tongue, but of those who ruled over this land, simply for the benefit of such readers who have been bred and brought up under the influence of western thought and civilization, that they may get an opportunity of understanding and appreciating the very sublime thoughts of the Great Master-Minds of pre-historic India, which she has to date preciously preserved through so many upheavals of time for generations with a mission to build up a nobler world with a peace-loving spiritually-advanced race of humankind. Though the mode of expression is their own and not necessarily in conformity with the taste of the present age, the truths conveyed therein are the outcome of serious and deep thinking, valuable universally for all ages.

We are passing through an age of physical science, and therefore we have become accustomed to look at everything —secular and spiritual, physical and metaphysical, superficial and transcendental—to judge them in the light of standards laid down by the authors of physical science, though they do not always apply accurately and strictly to fields beyond its range. Every field of research work requires both theoretical

thinking, observation and experimental work. Therefore a research scholar of those fields strictly bound by the principles of secular knowledge is apt to miss the finer truths of transcendental spheres, and reliance on mere imagination and theorising would often lead to half-truths and superstitions. The path of a spiritual aspirant needs therefore a cautious and vigilant research, a clear thinking and inspired vision. Hindu scriptures—Vedic, Tantric, and the later including the Puranas—hint at so many fine and subtle ideas garbed in their allegorical language that they perplex the brains of modern thinkers, and are usually ignored as fictitious and mythical, the reason being that more often it is found impossible to catch hold of the link interlinking the different planes of existences higher than our own, mere speculative thinking does not help there. Another difficulty that confronts such pursuits lies in the fact that higher mystic experiences do not agree with those on the physical plane and at times they are found to run counter. For instance conflicting forces that are at play on the lower planes of existence with such acuteness and intensity, lose their force on higher planes and their action feebles down and takes a harmonious turn towards unity. Disruption of forces is the cause of diversity and their harmonious working tends to unity, and therefore during the process of creation the primary forces go on splitting into diverse channels, often conflicting with and counteracting one another. Reverse is the path to be pursued by the seekers of Truth.

Upanishadas declare that in the beginning of every cycle of creation He wills—" I, the One, may become many for creation ". His will was an infinite source of tremendous creative energy, which began to radiate and flow in all directions. Every individual ray of that energy is full of inexhaustible and infinite living Power to create and to perpetuate for all times, and these different individual forces do clash and come into collision with one another during their struggle for self-perpetuation, losing sight of their original single source. But during the reverse path of self-realisation that struggle begins to lessen, their flow tends to harmonise and ultimately merge into the First Unity. In short, full consciousness of the same original 'I' shines, throbs and pulsates in every ray of indi-

vidual egoism. Broadly speaking, the different planes of existence are classified under three strata of (1) Pure universal consciousness, (2) Mixed consciousness of unity and diversity, and (3) Impure consciousness of diversities. Deities and souls of *jivanmuktas* belong to the first plane of Universal Mind, Yogis and spiritual aspirants to the second plane of mixed consciousness retaining their individualities with minds of separate consciousness, tending towards universality and lower down are those receding far from the universal mind, who are bound hard and fast within the circles of their individual egoisms. The inert physical plane devoid of all active consciousness is the last step in the creative process, though it is a form of the same fundamental will to create.

As such the way to self-realisation consists in raising one's egoistic consciousness centred on the physical plane to higher and finer planes of spiritual existence. The results of the ancient research work of Indian Rishis in the domains of spirituality have been handed down to us in as clear a language as possible. They philosophised on higher truths and defined and formulated the principles of spiritual planes for the help of the beginners. The critical side of spiritual study forms the different schools of Indian philosophy. In India philosophy is not an academical study of theories built for merely satisfying an inquisitive mind trying to reveal the secrets of Nature, as is the case with the occidental. In India philosophy forms the very foundation on which practical work is to be carried out. The practical side of the work forms that branch of knowledge, which is called Yoga. Yoga is, therefore, not a branch of philosophy in the right sense, but is really a practical science. The science of Yoga has, as such, laid down, defined and formulated the higher principles, though not necessarily with mathematical accuracy, as a student of modern physical science would like to expect. As the field of the practical work extends from the physical plane to the highest spiritual domain, it has different branches relating to the different planes and aspects of approach. We have *Hatha Yoga* consisting mostly of physical exercises, *Mantra Yoga* which deals with the subject in its relation to speech, *Laya Yoga*, a branch of purely psychic refinement, and *Rāja Yoga* that transcends even mind and steps into the

higher domains of spirituality. We have as well *Karma Yoga*, i.e., the philosophy of actions, a preparatory step for spiritual training, *Bhakti Yoga*, that branch of yoga which deals with the field of devotion and Love for God, *Dhyāna Yoga*, the science of meditation, and *Jnāna Yoga* which culminates in the full realization of Divinity in One's own self. A science is always a science and is of universal application. It is not the monopoly of certain class of men or nations, though much of the credit for exploring this science goes to the ancient Rishis of India. Vast treasures of Sanskrit literature contain numerous texts treating exhaustively one or more of its different aspects separately. No single text is sufficient to deal with at full length the whole scope of the subject in all its details.

In the following pages I have attempted to present to the English readers certain salient features of the Hindu system of the yoga philosophy. An attempt is made to put the subject in the light of modern thinking and I have tried to explain some of the connected ideas and theories on scientific lines, though the attempt is not always an easy task. In support of my expositions I have tried to quote authorities from ancient sanskrit texts. The ideas are old, simply their explanation is mine, though not always in conformity or in accordance with the expositions given by other thinkers. Therefore it is quite possible that I might have erred at places, which I hope is excusable in consideration of the abstruseness of the subject in hand.

There are two schools of thoughts in India. Both of them are unanimous with regard to the nature of *Atman* as pure unalloyed with any foreign matter or metaphysical substance. But they differ uncompromisingly in their outlook of Nature, the Creative Principle, *Prakriti*. One of them regards it as an independent existence, in no way correlated with *Atman*, whereas the other school thinks that it is not so, but is the manifestation of *Atman*'s own Power. Naturally the practical courses prescribed by each school for the realization of *Atman* should also differ, and hence there exist two courses for practice. According to the first course *Atman* has to be distinguished and isolated from *Prakriti* and its products, and realized in its pure essence, and according to the other the

lower psychic products are to be taken back to their immediate causes, reversing the order of sequence of their creation, ultimately the primary product or the highest creative principle is to merge into *Atman* or *Brahman*—the only cause of the whole creation. The first creative principle is by that school named as the principal *Prāna* instead of as *Prakriti*, which in the course of the creative process assumes other forms. The term *Prāna* literally means the life-principle, whereas the term *Prakriti* carries with it the idea of an inert cosmic energy. Both the practical courses cover the whole field of the science of yoga. Rishi Patanjali pointedly prescribes the first method and hence his science of yoga describes the state of realization of self as *Sattawa Purushayorannyathā-Khyāti,* i.e., discernment and realization of the difference between Self and Intelligence; whereas the other school accepting the above stage of realization proceeds a step further and finally aims at a step where the individual *Prāna* merges into the Absolute. The second view finds favour in *Upanishadas* and even in *Paurānic* and *Tāntric* literature. Below is quoted the instance of Yudhishthir from *Shrimadbhāgawat* (1, 15, 40-42). There it is said that on hearing from Arjuna the news of Lord Krishna's departure to Heavens, Yudhishthir, traversing the whole course of yoga, step by step dissolved the lower principle into the next higher and finally effected the merger of his personal consciousness into the universal. A free translation of the verses referred to above is given below.

Translation: Discarding there all his ornaments and garments, cutting himself off from all worldly attachments, and having subdued even his personal consciousness, he offered his speech as oblation into the fire of his mind, of the mind into Prāna, of Prāna into the other (Apāna), thereof, with its (consequent) creation into death and of death into the five (principles of earth, water, fire, air and ether), next having offered the five into the triad (as oblation into the fire of the three Gunas of Sattwa, Rajas and Tamas), the saint offered the three into the one (Mahat tattwa), and having thus offered everything to the fire of self, effected complete merger of his Self into the eternal Brahman.

Offering of oblations is the mystic merger of lower principles into their immediate causes. The process is compared with a Yajna in order to give them the sanctity of a religious worship. Compare also *Bh. Gita,* Ch. 4, verses 26-30.

Thus the whole course is a chain of union of (1) speech with mind, (2) of mind with Prāna, (3) of Prāna with Apāna, (4) of Apāna with Death by overcoming it through conquest of the five principles (Bhootajaya), (5) dissolution of the five principles along with their corresponding sense powers into the triad of Sattwa, Rajas and Tamas, (6) merger of gunas into Mahat, (7) merger of Mahat into the self, (8) and finally, ultimate merger of self (personal consciousness into the absolute).

Vedic philosophers regard the whole creation on physical and metaphysical planes as a play of different forces, all being different forms of one universal cosmic energy or Power (Shakti), which comes into manifestation from the all-pervading and all-powerful Brahman, the phenomenon may be compared with the formation of mists, clouds, lightning, thunder, rains, hail, snow, and so forth from an all-pervading atmosphere of vapour. Every manifestation of the cosmic power is followed by a corresponding merger completing one cycle. The infinite Cosmic Power appears in the dynamic state during the creative process and after having accomplished a particular item in hand conceals itself with its infinite potentiality in the static residual form at some basic centre of that individual item. In this residual form it is known as *Kundalini Shakti* or the *Coiled Power,* which when uncoiles on being roused to action begins to retrace its reverse path to its parental source, as is the case with electric energy. Every phase of the universal creative phenomenon is an outcome of the energy in operation through dualities of opposite charges. As such its manifestation on different planes of the physical and psychic; there runs the thread of the same one universal power. The Indian mystics regard it as a living force of the universal Soul of the whole creation. Procreative fluids, prāna and apāna, prāna and mind are the opposite charges of that force at different planes—physical, astral and psychic. When the two opposite charges unite on a particular plane, they give rise to another set of a duality of charges on the next subsequent plane. When the Residual Static Coiled Power is once roused at its basic centre, it commences its upward journey on higher planes through the union of opposite

charges of its manifestation, covering the whole course of mystic progress.

This mystic power can easily be roused through Shaktipāta. A spiritual hand transmits a spark of the highest potentiality into the astral body of an aspirant and sets ablaze his or her Kundalini Power for the upward spiritual journey.

I have attempted to throw light on these subjects in this short book. The task is huge and needs perfect practical experience for an elaborate and comprehensive treatment of the subject. I being but a novice and a mere apprentice in this mystic science, confess my inability to do full justice to the subject, and hope to be excused for drawbacks that may be found in such a short treatise.

Before I close I feel it my duty to express my heart-felt gratitude to my friends His Holiness Swami Sadānanda Tirtha and Mr. U. C. Datta, Principal, Govt. Inter. College, Moradabad, now Inspector of Schools at Bareilly, for their revising the manuscript and helping me with their valuable suggestions. I also owe a deep sense of gratitude towards Shri Mahāmahopādhyāya Pt. Gopinath Kaviraj, M.A., formerly Principal, Govt. Sanskrit College, Banaras (a well-known scholar of tāntric literature), who has very kindly at the cost of his valuable time gone through the manuscript and has favoured me with a short foreword expressing his esteemed opinion. I take this opportunity to express my great indebtedness to my spiritual Master Shri Yogānandaji Maharaj also for his spiritual guidance and his valuable collections of authorities from numerous old texts that gave me material for the work. I have quoted in this book certain passages translated from his Hindi work Mahāyoga Vijnāna. Further I have full sense of gratitude towards those friends too who have otherwise very kindly contributed towards its publication and made it available to the general readers.

Dated 18-12-48. VISHNU TIRTHA

Chapter I

THE DIVINE ASPECTS

* *Indissoluble is the Absolute Brahman, and His Self-aspect is called the Adhyatma. The creative (dynamic) aspect of Bhootabhava called Visarga, the Creation, is His Work.* Bk. *Gita*, ch. 8, verse 3.

Absolute, Adhyatma and Adhibhoota Aspects

According to the philosophy of Gita, in the verse quoted above there are defined 4 aspects of God, viz., (1) *Parambhava*, the Absolute aspect called Brahman, (2) *Adhyatmabhava*, the Self aspect, (3) the *Bhootabhava*, the Creative aspect, and (4) the *Visargabhava*, the Creation. The Absolute is so called because the next two are correlated to each other, and the first is not so related. Absolute is the unmanifested *Avyakta* form, whereas the second and third forms are respectively the subjective and objective sides of His coming into manifestation. The subjective *Adhyatmabhava* shines as His own self, and is static, the objective *Bhootabhava* creates and as such is dynamic. For instance, a person in trance or deep meditation loses all consciousness of his own self and that of his surroundings, he knows not what he is doing, but when the same person is at work he is conscious of his personal existence and is also cognisant of the work in hand. In trance his consciousness had merged into his absolute self, but when at work both the subjective consciousness of his own and the objective consciousness of his capability for work revive simultaneously. During trance consciousness reverts to absoluteness, and at the time of action it comes into manifestation as *Adhyatma*, the subjec-

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* अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः॥ गीता ८–३

Note.—Bhootabhava and Visargabhava have been here used as separate terms to denote the Causal and the created aspects for a clear understanding.

tive and as creative *Bhootabhava*, the objective. When a person works, his creative faculty takes up the form of energy, which is the direct product of his creative consciousness, but it does not itself possess any consciousness and therefore needs continuous attention for its proper direction and best utilization from the subjective side. Similarly from the *Bhootabhava* of Brahman emanates the cosmic energy which prior to manifestation is the *Avyakta Prakriti* (unmanifested creative principle) of the Samkhya Philosophy and on coming into manifestation takes up the different forms both on the psychic and the physical planes. In Gita* ch. 8, verses 17 to 21 Lord Krishna says :

"Those who know about the Creator's days and nights declare that His day extends over a period of one thousand cycles (4,320,000,000 years comprising 1000 cycles of the four ages of *Satya, Dwapara, Treta,* and *Kali*), *and His night thereafter follows of equal length. With the dawn of His day all manifestations come into being from the Avyakta and with the setting in of night they dissolve back into that very Avyakta. This whole creation having thus been created over and over again dissolves with the coming of night automatically and oh Partha! come into being with the coming in of day. Higher than the said Avyakta (the unmanifested cosmic energy) there is yet another Avyakta (the Brahman unmanifested) the ever eternal That. He does not come to destruction on the dissolution of all beings, hence is called Akshara, the indissoluble, Him they call the ultimate goal of realization, whence on attainment souls return not, that plane of the Absolute is Mine."*

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* सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥
अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥
परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥२१ ॥

The terms *Sat* and *Asat* are also used in the Vedic and later literature for the *Adhyatmabhava* and *Bhootabhava* aspects respectively. The *Absolute* transcends both. *Sat* denotes positive existence and *Asat* implies the negative—the emanating existence. As *Adhyatma*, the *Absolute* becomes effulgent and is therefore the Real (*Sat*), whereas the creative aspect is not a separate existence but only an apparent one and as such is only a negative existence (*Asat*). Transmutations and transformations of the cosmic energy being mere superficialities of names and forms, constitute the whole creation. *Asat* is also named *Avidya*, i.e., negative knowledge in relation to the positive or subjective knowledge of Brahman. The term *Sat* being a relative term including by implication the sense of *Asat*. *Sat* is defined as *Avidyashabalam Brahman*, i.e., *Brahman* specified or in relation to *Avidya*.

Sir John Woodroffe has named the two aspects as Static and Dynamic Reals respectively. The Static Real or Adhyatmabhava never changes and eternally and incessantly radiates Power, Knowledge and Bliss. This aspect is represented by the Indian mythologists as the male aspect of God. The creative *Bhootabhava* must necessarily function as Energy in the dynamic sense; as the word energy gives an impression of an inanimate power and the sanskrit term *Bhootabhava* or the creative aspect conveys the idea of a living consciousness with active power, the latter is represented as a female divinity. God and His Power, the two, are, though inseparably one like the opposite charges of electricity, distinct but co-existent.

The idea of the *Absolute* is as old as the Vedas. See *Rigveda*, ch. 10, verse 1, of the *Nasadiya Sukta*.

नासदासीन्नोसदासीत्तदानीं नासीद्रजो, नो व्योमा परो यत्।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद् गहनं गभीरम् ॥
ऋ. वे. (मं. १ सू. १२९-१)

Neither *Asat* there was, nor *Sat* there was then,
Neither was motion, nor the heavens that are beyond.

What covered ?—darkness ? whose governance ?—
Ambhas ? *

What existed then ? The deep and profound, *Absolute.*

Gita † also defines Brahman as the beginningless, neither *Sat* nor *Asat*. *Shrimad Bhagwat Puran, vide* 2-9-32 ‡ also reads in the same way : "*I* alone existed only before with neither *sat* nor *asat*, but the *Absolute*, later what sprang forth was *I* and what is left over that too am *I*."

How the Absolute, the indissoluble dissolves into *Sat* and *Asat*—the positive and negative, has ever remained shrouded in mystery. All speculations have failed to come to a definite solution. The great philosophers of the past and the present have advanced theories after theories and have built philosophies over philosophies, but have ultimately had to confess their inability to solve the ever unsolved problem. The question has over and again been repeated and its answer variously attempted, but a '*but*' has always been confronting all the great thinkers and the question is still unanswered, and challenges all thinkers to come in future. *Rigveda* hints at this defeat of man boldly as follows *vide* verses 6-7 of the *Nasadiya Sukta* referred to above. There it is said :

को, अद्धा वेद क इह प्रवोचत् कुत आजाता कुत इयं विसृष्टिः।
अर्वाग् देवा अस्य विसर्जनेनाथ को वेद यत आबभूव॥ (१-१२८-६)
इयं विसृष्टिर्यत आबभूव यदि वा दधे, यदि वा न।
यो अस्याध्यक्षः परमे व्योमन् त्सो अंग वेद यदि वा न वेद॥ (१-१२८-७)

[Who does verily know, who here could say
Whence came forth, how this created,

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* The word Ambhas used here means water. Decidedly waters were not the first creation. The first cosmic principle is some very fine substance described here as Ambhas, i.e., waters. Science informs that the fundamental unit of the physical universe is a positively electrified nucleus of the hydrogen atom, which is called Proton. Hydrogen, a major constituent of water (H_2O), in its nuclear state forming protons is perhaps the same as Ambhas (waters) of the Vedas.

† अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते। गीता (१३-१२)

‡ अहमेवासमेवाऽग्रे नान्यदयत्सदसत्परम्।
पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम्॥ भागवत् २-९-३२

After, are born gods of this creation
Who knows how it came into being.
This creation how sprang forth,
If it is supported or not
Who its supervisor is in heavens beyond,
Oh ! He verily knows or knows not.]

Electronic theory of creation : Cosmology

From what is seen on this globe it can be universally assumed that the cosmic existence is a display of two forces, animate and inanimate. To a materialist life has no existence independent of matter, which in one of its phases is supposed to evolve consciousness called life, there exists therefore no God, no Soul. What is matter ? Modern scientists define matter as some substance—lifeless no doubt, which takes up the form of all solids, liquids and gases, and can never be destroyed. All chemical compounds are supposed to be an aggregate of ultimately small particles called molecules, which can further be decomposed into a number of atoms. Atom is the smallest particle of an element, and molecule is the smallest particle of a compound. Chemistry has found out a number of elementary substances, the simplest known constituents of all compound substances, they are named elements, and the smallest particles of these elements are called atoms. Again all the different kinds of atoms can be broken or dissolved through Radio-activity into another class of still smaller particles, which are made up of electrons with a proton at the centre and they form a single class of substance. Therefore the first fundamental form of matter is a Proton, the fundamental unit of the physical universe. Proton is a positively charged atom of Hydrogen with electricity serving as a nucleus with varying number of Electrons revolving round it. Each Electron is a particle with a negative charge of electricity in mass less than a thousandth part of an atom of Hydrogen. Electron is not of matter as the term may be understood to signify, but is a granulated particle of negative charge of electricity. Electrons with a Proton at the centre form one particle, and such particles build up the whole physical universe. If the theory of evolution of life from

matter were accepted, these particles must be supposed to be possessed of a third charge of Life, co-existent with the charges of electricity, because no animate organism can possibly be evolved out of mere lifeless electrically charged atoms of Hydrogen, if '*Animus*' is not existent there. Something cannot come out of nothing. Therefore we are led to believe that the fundamental electronic particles are formed of some cosmic energy possessing life, it may either reflect life or is itself a form of the life-principle. All chemical, physical or organic changes do not create matter, they simply imply a change of form and composition. The fundamental particles remain as such, no matter how they combine in the course of the multifarious creative process through changes in their juxtapositions. Before creation comes into being the vast expanse of these electronic particles forms an ocean of a substance, perhaps the same as *Ambhas* of the *Vedas* emanating from the *Adhyatmabhava* of the Almighty, i.e., His *Bhootābhaova* on the physical plane. Vedas have described it as water perhaps because of the nuclear Hydrogen, a major constituent of water.

Samkhya Philosophy

Besides the materialistic view there is a second school of thought, which believes in separate existence of both life and the lifeless. This is the view accepted by the average man. According to this view life-principle is an independent existence, it is invisible, eternal, indissoluble and unchanging, but its reflection on the material plane is visible and looks changing at different phases of Nature shining forth at different planes of evolution. Life is therefore compared with light which is in fact by itself not visible to sight but reflects every object it falls upon, thereby making its own presence felt and the reflected surface visible, intensity of reflection depending on the reflector. Material organisms reflecting life are called living beings classified under different heads of vegetable and animal life. Again the reflection of life is on both planes—physical and psychic, i.e., pertaining to mind. According to the Indian psychologist the psychic plane is also of the same substance as the physical one, only finer and subtler, both being different strata of the same one cosmic energy. Consciousness,

mind, intelligence and perceptions are caused by the reflection of the life-principle (chit) or *chitta* usually translated into the English language as mind-stuff, a product of the fundamental creative energy, the physical elements are also the products of the same energy, but grosser than *chitta*. Therefore to the Indian mind the psychic and physical are not substantially different. To a westerner this would sound odd, but when we have once come to the conclusion that physical objects are phenomena of some energy, it becomes easy to understand that psychic principles are also finer forms of the same energy and as such mind-stuff is essentially as much of the same substance as ether, air, liquids and solids. This is the view held by the Samkhya philosophy, one of the six schools of Indian thought. It declares that the first principle of which the whole universe is the product exists in its original state as *Avyakta*, i.e., in unmanifested form, its first manifestation is called *Mahat*—the Great. This foremost manifestation may be explained as the cosmic mind-stuff or intelligence. *Mahat* reflects the life-principle, which is also otherwise *Avyakta*. This reflection of life appears as *Ahamkar*, i.e., the cosmic consciousness (ego). The cosmic mind-stuff and the reflected consciousness form the cosmic mind. The static *Avyakta* is thus set in motion and in other words becomes dynamic. As motion implies relativity, inertia is the necessary reaction and therefore *Mahat* automatically and simultaneously manifests two opposite forces—Inertia called *Tamoguna* and activity called *Rajoguna*, the first acts as a retarding force and the second as an acceleratory force. Life reflected on *Mahat* imparts to it a third attribute of peace called *Sattwaguna*. As these three *gunas* come into play on the very first plane of manifestation, they are regarded as inherent in Nature including both animate and inanimate spheres. The physical forces are all governed predominantly by inertia and motion. The next step in the process of creation is therefore three-sided. Mind is the effect of *Sattwaguna* predominating, *Sattwa* mixed with *rajoguna* produces five senses of perception and *Rajoguna* produces the five organs of action. *Rajoguna* with *Tamoguna* predominating gives rise to five states of matter, viz., ethereal, gaseous, of heat, liquids and solids. Thus the Samkhya philosophy enumerates in all 24 principles of

Prakriti excluding the life-principle called *Purusha*. Note that when one *guna* predominates the other two are rendered feeble, though all the three function simultaneously and jointly. Names of the 24 principles are given below in succession : —

Avyakta-Mahat-Ahamkar (sattwik, rajasik, and tamasik) mind, perceptions of *hearing, touch, sight, taste and smell faculties; powers of speech, grasp, motion, sexuality and excretion; five Tanmatras, viz., of sound, touch, sight, taste and smell corresponding to the abovenamed five faculties of perceptions—ether, air, fire water and earth. Purusha, the life-principle, is separate, unaffected by the forces of Prakriti —Asangoyam Atmā.*

Vedanta Philosophy

Again, there is a third school of thought that disclaims the theory of matter. According to this school of thought *Life* is everything, the Creator and the creation, both are one without a second; *Life* is both the instrumental or efficient and the material cause of creation. Light, reflection, and the reflector are all one. Name given to this school is *Vedanta*. Meaning of the term is '*end of knowledge*'. Again, there are many versions of this philosophy; more important of them are *Vivarta Vada* of Shankaracharya and *Parinama Vada* of Vallabhacharya and *Vishishtadvaita* of Ramanujacharya. The first gives prominence to the *adhyatmabhava* or the static aspect and the others to the *Bhootabhava* or the dynamic creative aspect. *Vivarta* is a word derived from the root '*Vrit*' to exist with a prefix '*Vi*' used for speciality and means '*special sort of existence*'. As the prefix also implies perversion, *Vivartavada* in that sense would mean—theory of perverted knowledge. But the vedic language uses the term '*samvarta*' instead, a derivative from the same root with the prefix '*sam*' used in the sense of the adverb 'well'. See *Rigveda Mandal*, 10 Sukta 126 above referred to verse 4.*

* कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बंधुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषाः ॥ ऋ (१०-१२९-४)
kamah (desire) *tat* (That Brahman) *agre* (in the beginning) *Sama vartata* (manifested well) *adhi* (in relation to), *mansah*

That (absolute Brahman) *as Desire in the beginning manifested well (Himself) in relation to (creation). Of Mind, energy (was) the first that came into existence. The thoughtful seers with a wish to know, within their hearts found out that it was in* Asat *a companion for* Sat."

The word 'Parinama' means change of form. According to Parinamavadins creation is a manifested form of God. This school gives prominence to the dynamic aspect. The term Parinama implies the dynamic aspect as predominating, whereas the terms *samvarta* and *vivarta* emphasize the static aspect. The verse of Rigveda just quoted above makes it clear that *Desire* emanated from that *Sat*, the Static *Adhyatmabhava.* The wise Seers regarded '*Desire*' as Asat, a companion of Sat. Universal Mind with its Power to create followed '*Desire*'.

Shaiva Philosophy

The Shaiva philosophers trace the disruption of the Absolute into these two aspects through a chain of 11 principles above *Purushā*, raising the number of principles to 36. The *Absolute*, their *Param Shiva*, is above desire. That desires 'I may become many for creation' as says *Chhandogya Upanishad* (6-2-3), * is the *Adhyatmabhava* and His desire takes a number of steps for fulfilment. 'I' is the first vibration (*spanda*) as they call it. The inception of 'I' (*aham*) implies a second 'this' (*Idam*). 'I' is the adhyatma *Shiva bhava* and 'this' the *Shakti*, the dynamic or the creative aspect, but both are first in unmanifested state. This stage was that of voidness called *Niranjan.* This is called by them the phase of *Shāntyātitā* (transcending Peace). Next follows the third *spanda* or vibration called *Sadā Shiva* with predominance of the manifestation of *Adhyātma bhāva* and next follows the *spanda* called *Ishwar* or the Lord of His Power (Shakti). This is the fourth principle. At the fifth step the

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(of mind) *retah* (energy) *prathamam* (first) *yat* (that) *asit* (was), *satah* (of Sat) *vandhum* (a companion) *asati* (in asat) *nirvindan* (found) *hridi* (in heart) *pratishya* (with a wish to know) *kavaya* (seers) *manishah* (the thoughtful).

* तदैक्षत बहुस्यां प्रजायेच ।

Lord becomes cognisant of His *Shakti*, and hence the fifth vibration is the form of *Shuddha Vidyā* (Pure knowledge). These three are included within the phase named *Shānti* (Peace). Next follows involution of 'I' within the folds of *Shakti* and mixed knowledge ensues giving effect to the sixth principle '*Māyā*', i.e., illusionary knowledge of limitation of Self within the bounds of time, phases, cognizance, order or Laws of Nature, and attachment, thus making the original *Adhyātmabhāva* take a narrow outlook of an individuality, and is called *Purusha*. The 7 principles from sixth to twelfth, viz, *māyā, time, kalā* (phases), *vidyā* (cognizance), *niyati* (order), *rāga* (attachment), and *Purusha* (an individualised soul) are included under the third phase of mixed knowledge called *Shuddhāshuddha vidyā*—a mixture of pure and impure knowledge. The involution of *Bhootabhāva* into the 24 principles of the Sāmkhya philosophy already enumerated above completes the list. 23 of them are put under the phase named *Pratishthā* and the last 'earth' under the phase called *Nivritti.*

This fact should not be overlooked that Self as *Adhyātma* does not undergo any change through involutionary course of creation, but simply identifies Himself at every phase with its isolated waves. The *Bhootabhāva* undergoes changes reflecting through the folds of involution—the unchanged 'I'. The reader will now understand the symbology of oval shaped *Linga* of Shiva which represents the unchanging *Adhyātmabhāva* fixed and immovable at the centre with the dynamic *Bhootabhāva* coiling round it, which as it were weaves round Him coils of Nature symbolized as serpentine coils of snakes. But the rays of life permeate every fold and radiate out giving tinges and different shades of light to each phase.

Shiva and *Shakti* of the Shaiva philosophers are respectively the unmanifested *Adhyātma* and *Bhoota* aspects of Gitā or *Sat* and *Asat* of the Vedas. *Sadāshiva* is the manifested but in embryo or the seed form with the two aspects as one grain. As *Ishwar* and *Shuddha vidyā,* the two aspects, become separate and distinct. *Sadāshiva* is therefore painted in the *Purānas as Arddha nārishwar*—half male and half female. Through *Māyā* and its five-fold limitations of *time, kalā,*

vidyā, niyati and rāga the *Adhyātmabhāva* assumes an individualised position and appears as individual soul whereas the *Bhootabhāva* becomes dead matter.

According to Shankarāchārya the creative aspect is an illusionary and perverted look of the *Adhyātmabhāva,* as a snake appears in a rope, but to Vallabha the *Bhootabhāva* is a reality.

Involution

"Involution of life is what we call creation" is the summum bonum of the one life theory of creation. It is therefore necessary to have a clear understanding of the relative terms involution and evolution. Every evolution presupposes a previous involution. When it is said that Nature evolves consciousness, it is so said on implied assumption that the evolved consciousness was lying involved in Nature. Involution is therefore the first half of the cycle and evolution the other half. When we wind up a watch we in fact make the dynamic energy of our hands involved in its potential form as a coiled spring, and when the spring uncoils itself the energy lying there potentially begins to be evolved out and becomes kinetic. When fuel or any combustible substance burns, heat is evolved out, and the fuel turns to ashes or the combustible substance disappears showing that the fuel or the combustible substance was but a mass of heat accumulated in that form through some involutionary process, which through combustion has taken an evolutionary course. Therefore evolution is the reverse transmutation of an effect into its cause, and every cause through every subsequent modification undergoes involution, to take up the form of an effect. Nothing cannot create something. Sequence of changes gives rise to a link of causes and effects, which are in fact relatively so connected with one another in a chain of differentiated forms; the primary causal substance flowing as it were in a stream of causation taking up different forms at different stages of sequence. The superficial forms conceal under them the primary causal substance, which becomes involved in a variety of forms, whereas in the reverse order of change all the affected forms begin to disappear and merge into their immediate causes evolving more and more the true

nature of the primary causal substance which goes on shining more and more gradually during the evolutionary course as the upward half of the cycle nears the topmost. The original causal substance is said to be then evolving to its original form.

Visargabhava

It has been said above that the first creative principle is the *Bhootabhāva*, which emanates from the *Adhyātmabhāva*. Now let us see the nature of the *Visargabhāva*. It has also been pointed out that the *Adhyātmabhāva* is Life in the static form, which should be understood as the cosmic Life Radium. Radium is a rare element that incessantly radiates an emanation which successively disintegrates into radiums A, B, C, D, without itself suffering any modification. In fact *Adhyātmabhāva* is the perfect Radium in that sense, and the *Adhyātmabhāva* is a Life Radium, because it eternally and incessantly radiates life without itself suffering any loss or change. Now, the first emanation is the *Bhootabhāva* or Life in the dynamic form. The first is the centre and the second its radii ever shooting from it, forming a sphere whose circumference is nowhere, or merges into infinity and the centre is everywhere all over the creation. The first is the soul and the second the person of the creator. In the Vedic literature the dynamic form of Life is named *Prāna*. Thus *Prāna* is the dynamic Life energy as the first emanation of the *Adhyātmabhāva* and is the same as *Bhootabhāva*.

The Upanishadas declare :—

स प्राणमसृजत् प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं
मनोऽन्नमन्नाद्वीर्यं तपो मंत्राः कर्मलोका लोकेषु नाम च। (प्रश्न ६–४)

i.e. "He created Prāna : from Prāna, Shraddhā, ether, air, light, water, earth, senses, mind, Annam (eatables) from Annam Tapas, mantra, Lokas and in Lokas names" (*Pr.* 6-4)

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणिच।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी॥ (मुण्डक २–१–३)

i.e. "From Him are born Prāna, mind, and all the sense-organs, ether, air, light, water and earth the support of the universe." (*Mu.* 2-1-3)

Let us now take the individual case of an ordinary person. Everybody has a soul, which is the source of all knowledge and every conscious and unconscious activity. Every piece of knowledge springs up from that fountainhead and all the creative faculties that make up the person emanate from that very source. On the plane of creation, the creative energy of a person takes up two directions, in one direction there is a succession of life in the shape of fresh off-springs of his own species, of which the parents are the material cause, and in the other direction the products are material objects, of which the person is the instrumental cause. In other words the Life energy emanating from the soul manifests itself in both ways.

A Yogi with higher mystic powers can create living bodies and lifeless objects both direct with his will power. Such miraculous powers were possessed by prophets and sages. Miracles of Christ are well known to the westerners. Again the life energy that can be commuted into a physical force, is a phenomenon of daily experience. You push a cart and let it go, the cart moves on for some time, you impart to it a force, which primarily emanated from soul, but in the cart it takes up the form of a physical force. The creative aspect of life has in fact got transmuted on the physical plane. Similarly *Prajāpati,* the Lord of creation desires, and His desire automatically sends the Static Life into radiation and the *Adhyātmabhāva* begins to emit *Bhootabhāva.* With the cessation of desire the radiation would also stop, and the creation would revert to its cause. For creation the radiating dynamic energy of *Bhootabhāva* begins to manifest and becomes simultaneously the instrumental cause as *Prāna* itself as well as the material cause of the whole universe, manifesting both the animate side of the world and its inanimate side. The animate beings are therefore called in sanskrit '*Prāninah*', i.e., possessed of *Prāna.* The primary cause does not change in its essence through transformations, the outer form that hides its nature is a superficiality and an unreality. *Bhootabhāva* on account of its inherent propensity for creation enfolds itself from the highest *Mahat* to the lowest earthly stone and gets involved in a variety of forms. The creation of names and forms is therefore the work of *Bhootabhāva* and is called *Visarga.*

Hiranyagarbha

The all-pervading Universal *Prāna* is called *Hiranyagarbha*, i.e. of Golden Womb. Shankarāchārya in his commentary on *Brahma Sutras vide* (2, 4, 13) says, ' the divine *Prāna* appearing universally and individually as *Hiranyagarbha* is declared *vibhoo*—all-pervading, not the individualized *Prāna* of living beings', which are *anu*, i.e., atomic. And *Mahat* is regarded His intellect. Shankar's commentary on *Br. Sutra* (1, 4, 1) reads,—' what the intellect is of the first born *Hiranyagarbha* is the ultimate support of the intellects of all individuals and is called *Mahānatmā*'—the same as *Mahat*. In the case of *Avyakta* he expresses his views, *vide* his comment on (1, 4, 3) thus—' if we were to regard as independent some pre-existent form of the universe as its cause, we would be accepting the *Pradhān Kāran* theory of *samkhya* theory of creation with an independent *Avyakta* as the cause of the creation. But by us the pre-creation form of the universe is regarded as depending on God for its existence and not an independent existence. And it must be so regarded. Real indeed it is. Not without it God as Creator is proved. Potentiality (for creation) cannot be proved in Him without *Shakti* (Power). Of the nature of *avidyā* (perverted knowledge of losing sight of the *Adhyātma* under the cloak of *Bhootabhāva*) indeed that Power in seed form is denoted by the word '*Avyakta*' depending on God (for its existence), *māyāmayee* it is (so called on account of its capability of assuming various strange forms as of magic), and is the state of cosmic sleep, *mahāsupti* wherein the worldly souls lie asleep, losing all knowledge of themselves. When it is said *avyakta* is finer than *Mahat*,—महत: परमव्यक्तम्—*Kath* (1, 3, 11), thereby *Mahat* is meant the intellect of '*Hiranyagarbha*.' *Hiranyagarbha* the same as *Prajāpati* is, therefore, the Lord of creation or creator with the *Adhyātmabhāva* as His soul, and the *Bhootabhāva* and *Visarga* as His body. With his desire for creation *Prāna Shakti* begins to emanate a radiation of Intelligence and knowledge charged with His creative Energy which before the manifestation of desire existed within Him as unmanifested *Avyakta*. His creative Energy—the *Bhootabhāva* during the involutionary course comes down to the lower and lower planes till the lowest is reached. As

Bhootabhāva sometimes exists in the unmanifested stage, at another comes into manifestation and gets under modification or transformation, its aspect is destructible.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ (गीता ८–४)

"*Adhibhoota is the destructible aspect, Purusha is the Adhidaiva, as Adhiyajna I only am here in the body, Oh! the best of men.*" (*Gita*, 8, 4).

Adhidaiva and Adhiyajna aspects

For understanding *Adhidaiva and Adhiyajna* aspects, one has first to grasp the meaning of the words *Purusha* and *Yajna* respectively, because it is said that *Purusha* is *adhidaiva* and as *adhiyajna* it is the God residing in the body of every one. *Purusha* is one who lives in an abode. (*Purau shete iti purushah*). '*Puri*' or an abode is used for both the body and the universe, therefore, the term is used for both God as well as for the individual soul. In *Gita* ch. 15, verses 16, 17, 18—Lord Krishna tells Arjuna that in the world there are two *Purushas*—destructible and indestructible, the former includes all living beings, and *Kutastha* is called *Akshar* the indestructible. Higher is another *Purusha* known as *Paramātmā*, who having entered the three Lokas (planes of existence), protects them all as Lord who suffers no change. As He transcends the destructible and is better than the indestructible, he is known by the people and the Vedas as *Purushottam*, the best of all the *purushas*. Bodies of all living beings are *puris* i.e., abodes for soul to reside. Soul is therefore called *purusha*. It has been shown above that life exists in two aspects as *Adhyātmabhava* and as consciousness which is the reflection of *Prāna*. As *Adhyātma* it is Soul and as *Prāna* it is its radiation, which shines in all living beings as consciousness or life. The *Adhyātma* aspect is called *Kutastha*. The word *kuta* means a heap, i.e., piled or concentrated, the word *Kutastha* denotes the life-principle, concentrated as it were, that stands behind the involutionary *Māyā*, unaffected by it. Kathopanishad defines *purusha vide verse* (6, 17) *as the inner self of the size of a thumb always permeating the*

hearts of men, one should separate Him from the body patiently like the stem of a grass from its covering. Know this to be pure and eternal.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ॥
तं विद्याच्छुक्रममृतं, तं विद्याच्छुक्रममृतमिति ॥ (कठ २–६–१७)

Purusha is therefore the life-principle as different from body and life reflected in the body. *Kutastha* means the indissoluble and immutable Self, the *Adhyātma* aspect bearing an individualized appearance and the destructible *Kshar purusha* is the reflected life which is said to die and decay, a mere radiation of the former. God Himself is also a *Purusha* because He resides in and protects the body cosmic. He is the soul of the universe, the soul of all souls and the unchanging Lord of all. *Adhidaiva* is therefore the divine aspect present both inside the body and outside in the whole universe.

Adhiyajna is that aspect of God that pertains to *yajna*, i.e., who confers the fruits of all actions and dwells in the body of every person. *Yajna* is an offering to God. All our actions done as a token of service to God come under the definition of a *yajna.* He as such is the bestower of the fruits of our actions.

योऽन्तः प्रविष्य भूतानि भूतैरत्तयाखिलाश्रयः।
स विष्णवाख्योऽधियज्ञोऽसौ कालःकलयतांप्रभुः ॥ (भागवत ३–२९–३८)

"Who having entered into the bodies of all living beings, enjoys with them and is the support of all, His name is Vishnu and as Adhiyajna He is the (all-devouring) Time, Lord of all changes."

Synopsis of the whole chapter can be summarised thus :— *Brahman* is the Absolute, *Adhyātma* the nucleus with *Bhootabhāva* as its emanation. *Bhootabhāva* involved is *Visarga* the creation, on both the physical and psychic planes. Animate side of the creation is a combination of the two planes, with varied degrees of evolution of the psychic plane, which reflects life, i.e. *prāna* a radiation of the *Adhyātmabhāva.* Universal *Prāna* controls the whole universe as a master or Lord of the universe, and individual *prāna* enters the body

identifying itself with the body and mind giving the *adhyātma* an individualized appearance.

The Buddhist view

The Buddhist Philosophers ignored the *Adhyātmabhāva*, which never changes but radiates on, and based their philosophies on the dynamic *Bhootabhāva* only. Therefore according to their '*Kshanik Vijnāna Vāda*' every object, physical and psychic, and even life, is transient and ever changing. And their ultimate goal is *Nirvāna* to *Shunya*—complete Voidness, which is probably the same as the *Absolute* of Vedānta, which regards the *Absolute* as *Purna* and not *Shunya*.

यत्तद् ब्रह्म परं सूक्ष्ममशून्यं शून्य कल्पितम् ।
भगवान् वासुदेवेति यं गृणन्ति हि सात्वताः ॥ (भागवत ९-९-४९)

"*That Brahman which is absolutely subtle, is although not Voidness but when thought of is like Voidness. Him the Bhaktas call Bhagwān Vāsudeva.*"

Chapter II

UCHHISHTHA OR THE RESIDUAL POWER

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

The Whole is beyond, Whole is this (creation)
From Whole the Whole emanates,
Of Whole the Whole having been taken
The Whole is even left over.

The *Adhyātmabhāva* is complete infinite whole, and creation the *visargabhāva* is also complete infinite whole. *Bhootabhāva* emanates from the *Adhyātmabhāva,* the whole from the whole not affecting the wholeness of the parental whole. During the creative involution, the creation is a complete infinite whole and thus the involutionary form of *Bhootabhāva* is also a complete whole, of whole the whole having been taken off during the involutionary course, the whole even then is left over. Therefore the Residual is also a complete infinite whole. Ordinarily potential energy takes the dynamic form during its course of doing some work and is exhausted, but similar would not be the case when the source and emanating energy is infinite. Infinite potential energy should be capable of executing an infinite expanse of work when dynamic and unlike a spent up force, should remain in its infinite entirety as residual. In *Atharva Veda* vide chapter 11 the residual whole is named *Uchhishtha Brahman.* The word uchhishtha is a compound word of *ut* plus *shishtha* meaning the Left Over. Translation of a few verses of the Atharva hymn in His praise known as *Uchhishtha Sukta* is here given below.

On Uchhishtha rest name and form and on Uchhishtha rest the regions, within Uchhishtha exist Indra and Fire and the Universe.

Atharva Veda (11, 7, 1)

On Uchhishtha are supported heaven and earth—the universal existence, water, oceans, and on Uchhishtha moon and air all are supported.

Ath. V. (11, 7, 2)

Fortnights, months, with seasons rest on Uchhishtha, the roaring waters and the thundering sounds and the earth.

Ath. V. (11, 7, 20)

Dust, sand, stones, herbs, trees and grass, clouds, lightning and rains are on Uchhishtha well-supported.

Ath. V. (11, 7, 21)

They that breathe and they that do not, they that see with sight from Uchhishtha have emanated all, in heaven all gods and they that depend on heavens.

Ath. V. (11, 7, 23)

Rik and Sām verses, Purāna with Yajur from Uchhishtha have come forth and in heaven all gods and they that depend on heavens.

Ath. V. (11, 7, 24)

Gods, pitris (fathers), men, gandharvas, apsaras, they from Uchhishtha have been born, and in heaven all gods, and they that depend on heavens.

Ath. V. (11, 7, 27)

Prāna, apāna, eyes, ears, growth and decay are from Uchhishtha born, in heaven all gods and they that depend on heavens.

Ath. V. (11, 7, 28)

The ancient sages of India were lovers of fine arts. They conveyed their philosophies to the uneducated through life-like pictures, poetry and music. They talked in allegories and liked to put before the masses the subtle high ideas of philosophy not otherwise comprehensible to man in the street, in the garb of pictures, poetry, metaphors, similes and allegories. All the Indian mythology is an expression of this kind. The vicissitudes of ages have made us forget all their significance and it is now hard to link up the connection between their thoughts and their expressions, which has become tortured to disfigurement in many cases and confusion worse confounded

through jumbling of disconnected ideas of the later commentators and story-tellers. The Residual cosmic power represented as serpent is one of such expressions. The *Uchhishtha Brahman* of *Atharva Veda* assumes the mythological form of the *Sesha* Serpent, the Lord of all serpents and the support of the universe, and is called *Sesha* because of its residual aspect. He is also called the *Ananta,* the Infinite. This is an allegorical description of the Infinite Residual Power of *Visargabhāva* left over after the creation is complete, which then rests coiled up as a support of the universe. The corresponding *Adhyātmabhāva* is also present there as *Nārāyana* sleeping over the soft but cold couch prepared by the Serpent King with its infinite coils. Again, we have *Shiva* worshipped as an oval-shaped thalliform Linga with snakes coiled round it. This is a beautiful representation of God in His aspect of *Adhyātmabhāva* at the centre wrapped with the involutionary coils of His emanation all round Him. Thus the worship of Shiva in that form is in fact the worship of God with the whole universe emanating from Him. A thallus is a vegetative body manifesting no differentiation into root, stem, and leaves with all as one mass, it is quite an appropriate picture of God in His *Adhyātma* aspect with the whole creation within Himself. Shiva as one of the Hindu ideas of triad (*trimurti*) represents the principle of destruction and of reproduction, the Thalliform Linga (a symbol) indicates both the disappearance and manifestation of the involutionary emanation at His desire. Usually worship of Shiva in this form consists in offering of oblations of fresh cold water showered over the idol as *abhishek* a shower bath with a thousand showers if possible with prayers for bestowing Peace upon the whole universe including the person of the devotee. In the case of all living beings, the residual power takes the individualized form of *Kundalini Shakti,* also a serpent-like power represented as coiled round Shiva Linga three and a half times with tail in her mouth placed at the top. The seat of *Kundalini* in the sleeping or potential state is at *Moolādhār,* i.e., at the base of the spinal column.

Representation as serpents indicates involutionary coils of the dynamic *Visargabhāva.* Serpent as a living being denotes life with a comparative loss of intelligence during the involutionary course. As residual the power represented as

Sesha or *Kundalini* is in the potential state and not a spent up force after the creative cycle is complete. A force that has been exhausted in effecting its purpose cannot without a potential residual serve as a support for its product, and as such the *Uchhishtha* aspect of *Brahman* in its potential state supports the Universe. There is yet another purpose that the residual power serves. It possesses an infinite potentiality for imparting a push to the *static* power for the upward evolutionary turn to revert back to its source when aroused. Mythological representation of the *Bhootabhāva* before creation is in the form of female human forms of Mother Goddess, but as residual the representation is in the form of serpents.

Chapter III

EVOLUTION

In the preceding pages it has been shown that the universal life-principle in the *Bhootabhāva* or in the dynamic form involutes and gets transmuted into the different strata of creation, and is also left over as a residual charge after the whole creation is complete. This is the downward creative half of the cycle. When the residual charge takes up the upward turn, it begins evolving out the life-principle completing the other evolutionary half of the cycle and reverts to its source. According to the western doctrine of evolution as ordinarily understood, higher forms of life gradually arise out of the lower. In the lowermost plane life manifests in the vegetative form and then from it the higher animal life is evolved till the intelligent human being is formed. According to this doctrine human life is not the end of evolution but is also an intermediate step to a still higher form of perfect human life in ages to come to be evolved. This is the western idea. The orientalist gives a different interpretation. According to him individualized souls transmigrate from one body to another after death in their passage of evolution from vegetative kingdom to animal kingdom and finally to the human plane, human kind being the perfect body. Vegetable, animal and human bodies serve the souls as vehicles in their upward journey. The total number of these different kinds of

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Note.—The terms Evolution and Involution are used by us in respect of the life-principle. During the course of involution the life-principle gets involved within the folds of physical creation and during the other it begins to be evolved out at different phases of evolution both psychic and spiritual.

In the process of unfolding a seed, it becoming a tree, life descends through the causal and subtle stages to the gross forms of crude nature, it is Involution. In the process, of its unfolding the life ascends from the crude material and living forms through subconscious, conscious and self-conscious stages to the Original pure state, this is Evolution. These are the senses in which these two terms have been used in this book.

carriages is supposed to be 84 lacs.* But, human being the highest evolved form, is the best instrument for God realization. A soul defined as that part of man which thinks, feels and desires is a combined effect of life-principle and mind and as such is governed by the laws of what is called "Psycho genesis", i.e., development of souls. Pure life-principle never undergoes any change, modification or development and deterioration. It is the mind and everything pertaining to mind that changes and is capable of development. Everything that changes is dissoluble and not eternal, life is both eternal and unchanging. Mind is therefore classified by the Indian thinkers as a product and one of the created principles.

All bodies vegetative, animal and human are made up of two parts—physical and metaphysical, both connected together by *prana,* which shines in them and makes them look animate. The first is called the physical body, an organism of physical elements, and the second is known as *sukshma* or astral body formed of finer principles. Graded development of different species of physical bodies is a physiological growth. Psychological development is an acquisition of experiences gained through transmigration. Even vegetables possess some sense of touch. Touch-me-not is a well-known plant. Some trees are known to be carnivorous, they catch up worms, birds and even animals and suck up their blood to death. There is a genus of plants called Lupinas, a latin word for wolf. Certain trees are known to be influenced by music. Dr. Bose has scientifically proved and demonstrated that all trees exhibit a feeling of pleasure and pain. Vegetable life possesses only one or two of the five powers of senses, and the power of taking in of nourishment, but no mind, and they too are not in a marked state of development. Lower forms of animal life manifest them more markedly. Mosquitoes, flies, bugs, ants and similar other insects manifest fear and some degree

* The different species of animate life are the direct result of the rays of the Sun on the Earth. The number 84 lacs is arrived at by multiplying the number of *Zodiacs* or months of a year by the number of days of a week, viz. 12 × 7. And the life-giving rays of the Sun said to be totalling one lac (100 × 1000) are being radiated all round the year, who is described in the Vedas as *Sahasrarashmi* (with thousand rays) each ray playing its role in one hundred ways.

सहस्त्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ।

of intelligence as well. They run for life at the slightest indication of danger to them. Bigger animals and birds possess all the sense organs, and no speech ; but it is thought that the sound they utter also conveys certain meanings ; they express fear, joy, a call or a signal to their fellow beings. Most animals take signals of fear from the sounds of those other than their own species. It has been noticed that at the approach of a tiger or a snake, deer and cattle receive signals from birds. All animals possess intelligence to some extent and emotion of love, hatred, malice, anger, and sense of gratitude ; they can discriminate between good and harmful, they understand affectionate or angry mood of others, they possess memory and all entertain fear of death. But their rational and thinking power is not perfect, whereas man is a perfect being in all respects and has an infinite capacity for further development. Individual souls take up after death of one body a fresh one best fitted physiologically for further psychic development. In other words at different planes of evolution different bodies afford graded manifestation of psychic evolution. Life-principle having identified itself with them assumes an individualized entity and looks evolving out higher and higher degree of intelligence. Fresh experiences and knowledge add on to the past acquisitions and the continuity survives dissolution of physical frames of outer bodies. Memory of the past impressions grows dim and looks forgotten, but is never obliterated to extinction. It merges into sub-consciousness and wears the cloak of instinct. Such accumulation and enhancement of knowledge serves as assets for future progress during the present or future births. This is not an evolution of life, but is a course of psychological growth. Every stage of psychological development from lower to higher form of life is that phase of evolution in which the ***Prāna** Shakti* is regarded by the Eastern Philosophers as ***sleeping.***

In works of certain western writers on the subject the idea usually met with is that the present is running the evolutionary period, the involutionary half of the cycle is already over and after a pause the cycle has reverted to the upward evolutionary march, in which now, life is evolving out to

higher planes of manifestation. But according to the original Hindu thought this is not the correct view. They believe that after the involutionary course is complete the body cosmic lives for a period called *Kalpa*—the Creator's one day—and at its end comes to dissolution resembling death of the cosmic body, and the Creator's night of equal length follows. Then the Cosmos reverts to *Avyakta* the unmanifested *Visarga-bhāva*, wherein souls in bondage go to sleep called *mahā-supti* —the long sleep. Evolution of life to God realisation is the work of every one's individual effort and is in fact the real Evolution. Every child when born and even animal offsprings cry 'Ma'. The sound commences with M and ends with A. The sound *Ma* means mother. In Sanskrit the letter M means *Shiva* or the *Adhyatma-bhāva*, the alphabet letter 'A' means Brahmā, the Creator. The sound therefore denotes creation. The same sound reversed sounds Om, a syllable repetition of which leads to realisation of God, or awakens evolution.

Hindus further believe that there exist simultaneously in all ages spheres or lokas inhabited by beings from the lowest to the highest planes of evolution. Higher than ours are the spheres of gods, *prajāpati*, and Brahmā known as *swarloka, maharloka, janaloka, tapoloka*, and *satyaloka*. Such individual souls as rise in spirituality go after death to higher spheres befitting their progress. It is claimed that through human body only *moksha* or emancipation from the wheels of involutionary *Māyā* is possible, and not through the bodies of even gods residing in higher spheres. They too have to come down and take up the bodies of men, which only hold key to the door of evolution to God realisation.

Realisation of spiritual uplift does not come by great learning and through acquisition of intellectuality only. The present age is witnessing great progress in the field of scientific researches and human brain appears to have reached a very high mark of intelligence, and hence the western mind has been led to believe that this is the evolutionary period and according to them when the evolutionary cycle will reach its zenith, the age will witness human beings with the maximum of intelligence and with the highest of command over the forces of nature and its resources. But the Hindu idea of

evolution is different. They believe in the voluntary reversion of individual souls to the Supreme through personal unfoldment of the coilings of *Māyā*. If Nature were to work out evolution automatically, there should come a time when all life from vegetable to animal kingdom *en masse* should share in the evolutionary march and should cease to exist as vegetable and animal, giving place to the last type of evolved humanity. Life of such people with a barren country with no green vegetation, no trees or groves resounding with charming songs of beautiful birds and no useful animal kingdom at their service is unthinkable and horrible. Hindus do not believe in such a mass evolution, but individual persons are supposed to have been given the choice of making a start in that direction whenever they choose, and complete the cycle of evolution by reverting to their source in the universal Life essence of God. It is the human body, wherein the dynamic life-principle after the involutionary process has been worked out, rests asleep as residual power known to the yogins as *Kundalini* and possesses full potentiality of evolving or uncoiling the folds of involution step by step and finally merging into the Absolute. When this evolutionary turn is taken, the coiled serpent power is said to have awakened and uncoiling of the folds of involution commences. Then before long even within the span of this very life complete emancipation is possible. This is the upward course of spiritual evolution, which entrains super powers usually known as occult powers, higher visions, intuitions and divine enlightenment. Soon *tamoguna* gives way and peace disturbing *rājasik* influences of lust, anger, avarice, etc., are overcome, and *sāttwik* tranquillity, unbroken peace and beautitude of divine bliss dawn. Ultimately complete unfolding of māyā is effected and Self shines forth in His own illumination and self effulgence.

Psychogenesis and spiritual evolution

Before concluding some elucidation of practical difference between the psychic and the spiritual domains of evolution is what seems most opportune. Soul is usually defined as life with relation to mind and intellect, and Spirit as the life-principle in the sense of unrelated life essence, or the illumi-

nating life-principle, that animates both mind and body. Psychogenesis and psychogony both the terms are therefore used in the domain of purely psychical evolution signifying development of mental faculties. Commonly a person with undeveloped mind possesses no control over it. Such a mind strays at random aimlessly dissipating its energies to serve no useful purpose. Activities of such persons are more of animal nature than human, selfish, seeking personal satiation and gratification of carnal propensities, and of sensuality, lust, anger, and personal aggrandisement at the cost of one's own brother and next-door neighbour. Sensualism is the end of life to such persons. But good education and learning open avenues of literary taste, pleasure of high thinking, music and fine arts, and research work in the fields of art, science and mathematics. Then mind through assiduous discipline becomes trained to flow in desired channels, possessed of right understanding and good reasoning power it can arrive at correct judgements and can be concentrated to deep thinking. It is an established fact that one finds higher sense of pleasure in intellectual pursuits than can be had in sensualism. Spiritual evolution opens a still higher domain. Mind-stuff may be compared with a highly compressible fluid finer and more subtle than even ether. When concentrated and focussed at one point it intrinsically becomes charged with an intensity of power, the strain of which on being relaxed mind springs up saturated with knowledge and psychic force. Those of the readers who possess mental control and have acquired habit of deep thinking must be aware of the fact that mind works in two ways. In the first case it grapples with a problem, sticks to it and follows the details by steps in logical sequence, and finds the conclusion, but in the second case it gathers all possible data necessary for the enquiry and instead of considering them logically step by step as in the previous case, relaxes itself to abstractedness. The steady abstractedness of mind for a time brings from within a flash of intuitive light supplying the required knowledge. The second method is more paying and of higher worth, it is easier and full of potentialities, but a steady cultivation of mind to the requisite degree of abstraction is the condition precedent. In other words a person must first learn how to throw the

mind into vacantness and keep it steady there in a continued vacant mood for sufficient length of time. In both these cases the *attent* of mind is objective. In both the cases mind taps the door of sub-consciousness. Intuitive knowledge is supplied by the sub-conscious mind, which it receives from the inner self. When the active consciousness is for some time silenced, activity of the sub-conscious mind increases and it works automatically in a mysterious way. When mind is compressed to concentration, on relaxation it tends to abstractedness, but the initial attent governs its motive power and the resultant line of motion. It has been said in the first chapter that mind is a product of *prāna*, the first manifestation of life, therefore when mind is concentrated on the subjective side of one's own self, i.e., the spiritual side, by fixing it on one's own abstract consciousness freed from all thoughts, memories of the past, ideas and emotions, or on God as an all-knowing, omniscient, omnipotent, and omnipresent Super Conscious Soul of the universe, it acquires an intrinsic impulse, which on relaxation gives it an impetus to revert to its cause. As a coiled up spring on relaxation shoots up with a force in the opposite direction, so a mind when relaxed after concentration springs up with a force in the direction of its initial attention. Therefore when mind is directed inward subjectively, it shoots up with the impetus gained through concentration to revert to its cause. Such a mind first becomes abstracted and then gradually begins to go back into *prāna* and in turn tends to merge and become lost into the *Adhyātmabhāva* or the Static Real producing a trance of *Samādhi*, sub-conscious mind then does not act as a drag, because the initial attent of the active consciousness was directed in the reversed direction free from all objectivity. Such mind on resuming active consciousness comes out charged with Spiritual illumination. *Kathopanishad* enjoins that the wise should carry speech into mind and mind unto abstract consciousness (*jnāna-ātmā*) and that unto *mahān ātmā* (the universal consciousness) and the last unto the peaceful *Atmā*, the original *Adhyātmabhāva*, *Mahānātmā* has already been pointed above as Cosmic *Prāna* and *Jnāna-ātmā* as the individualised *Prāna*. Speech is the vocular expression of thoughts and thoughts are ideas garbed in words, and intui-

tive ideas spring up from sub-consciousness, therefore, in carrying speech back to mind, all ideation and thought formation must cease, when mind has gone to that length of abstractedness, but is still meditative on its own abstract consciousness, it evolves out super consciousness, becomes identical with it and finally merges into its divineness. Such evolution of mind completes the cycle of evolution referred to above and is the goal of all human existence present and future irrespective of caste, creed, race or nationality and has been the ambition of ancient India, and is so today from times immemorial. It is to this plane of evolution India owes her civilization and everything of Indian culture owes its very existence. India, inspite of so many onslaughts of foreign domination, still survives only perhaps to lead the world towards this goal and show the torch of spiritual illumination to those groping in darkness of materialism and Mammon-worship through exploitation of others. All boastful talk of any ignorant blinded with material wealth and power for his so called present day civilization is simply a vain claim.

Doctrine of evolution may be summarised thus :—psychogenesis or the doctrine of the development of souls from the lower plane of life to higher ones is only a psychically progressive manifestation of life and as such is not the evolution proper in its correct sense. Evolution proper is that course in which the involution of *prāna* is reversed. Such spiritual evolution is possible only on the human plane and is an isolated personal concern of every man and woman. *En masse* evolution, psychical or spiritual is not the subject of our speculation, which appears most improbable.

The Hindu scriptures abound in references to cycles of fourfold ages of *Satyayuga, Tretā, Dwāpar, and Kali yugas.* These four ages run successively and recur over again covering periods of time in the ratio of 4 : 3 : 2 : 1. *Kali* the smallest of the four covers a period of 4,32,000 years of our globe. Collective Spiritual Illumination rises to its maximum in the *Satya yuga* and ebbs to its minimum in the *Kali yuga.* Thus time rolls on for 43,20,000,000 years of the Earth covering full one thousand waves forming the creator's one day, at the end of which the cosmic body dissolves and the creator's

night of equal length follows. Of the 1000 waves forming His one day each comprising a period of the aforesaid four ages, the 501st wave is running and is nearing completion with the end of the present *Kali yuga*. Of the *Kali yuga* 5049th year has commenced from the 22nd April, 1948. Each wave begins with *Satya yuga* and ends with *Kali yuga*. According to the Hindu chronologists first half of the Creator's day is over.

Chapter IV

IDEA OF MOKSHA

Transmigration of Soul

Moksha is the goal of every man. The word means liberation. Hinduism, Jainism and Buddhism, in their attempt to solve the mystery of life after death, have established on the basis of sound reasoning and scientific thinking the singular philosophy of transmigration of Soul. The westerners who have not yet been able to unravel the secrets of soul and its life after death naturally base their convictions on concrete proofs of perceptions and their actual demonstrations. They are slow to believe in anything that cannot be so demonstrated. But the idea of Moksha is intimately connected with the idea of transmigration of soul, which implies a series of births and deaths following one after the other in a sequence of beginningless continuity of cause and effect. This cycle of births and deaths has to be put a stop to, and the liberation of soul from the bondage of births and deaths is called Moksha. Moksha, therefore, means realization of God, who is above births and deaths, and His realization is nothing short of union with Him, which is the same thing as realization of oneness with Him.

Phenomena of past life recollections are not very common but we do come across such cases now and then, though they are very rare and infrequent. Much advertised case of one Shanti Devi of Delhi, a few years ago, serves as an instance. Till now no serious attempts have been made on scientific lines to make proper study of such cases. The modern psychologist relies for his knowledge solely on the physiology of brain. To him brain is the cause and mind its effect, because he says that the slightest derangement of brain or the nervous disorder tells upon the workings of mind and causes some sort of mental disturbance. That is no doubt true. Mental and intellectual faculties are so linked with brain that for their proper working sound brain is a necessitv. Just as a

receiver of a Radio machine must be in sound working order for catching the etherial waves of electricity and converting them into sound, and a slight derangement of its mechanism disturbs the reproduction of sound, but it does not imply that the electrical waves depend for their existence on the receiver, which simply manifests their action through its mechanism. So mind and intellect too are not products of brain, but have an independent existence, which survive the body after death and transmigrate with soul to a fresh life. According to the Indian psychologists mind is also made up of a very fine substance, much finer than ether. Mind is a chief component of the astral body, which accompanies the soul on death to its future destination. The constitution of the sub-conscious mind is explained as follows:—The fine substance of which *Chitta*—the mind-stuff—is formed, possesses a receptive capacity for storing in the impressions of every thing that a man perceives, does, or thinks. *Chitta* is a comprehensive term used by the Indian psychologists which includes impressions of perceptions, inferences, passions, emotions, sentiments, and other aspects of mental functions. It is very appropriately translated as mind-stuff. In analogy with ether this stuff is also denominated as *Chittākasha* (Psychic Ether). Impressions that are imprinted on *chittākasha* are never obliterated and during the life time of a man can be revived again and again as memory as the occasion demands, but at the time of death the *chittākasha* too undergoes a change bringing all the impressions gained during the whole span of life in a nutshell within the scope of a seed form, and this seed body composed of *vāsanās* is called *Kāran sharir* (causal astral body), which departs to build upon the evolved *sukshma sharir* (subtle body) afresh another body of flesh and blood. The '*Kāran sharir*' is so called because of its potentiality of making the impressions of past life stocked in it fructify, and weave round it a fresh body and evolve in the next life mental and intellectual powers in furtherance of their development achieved through the series of previous births. Thus a man goes on developing his faculties from birth to birth in his march towards final goal of perfection. The phenomenon of transmigration of soul is thus a natural, simple, and reasonable one, sufficient to explain the many intricate problems of

human psychology otherwise not explainable by western psychologists, such as instinct, subconsciousness, differences in intellectual capacities of different persons, manifestations of unusually abnormally advanced powers of mind and intellect in certain children without their having received any previous training and similar other spontaneous phenomena usually met with. Now the question is sometimes asked if the impressions of past actions survive death and transmigrate to a future birth, why it should not be possible to revive them to memory. The cases of recollection of past life are not wanting ; but such cases are of an extraordinary nature. It is also possible by voluntary exertion to revive recollection of the past life events. One can gain such knowledge by reading the impressions of past life by deep meditation. The impressions are always there ; one has simply to unearth them by a practice of intense focussing of mind on them and bring them up to the level of consciousness reviving them to memory. The impressions of past life are similar to those of the present life ; they differ in degree of forgetfulness and not in kind. They are not lost by taking up new bodies through transmigration or by lapse of time. Inherent desires in a man are the outgrowth of the stock of those impressions. See Patanjali's Yoga Darshan, sutras 3-18, 4-8, and 4-9 :—

संस्कार साक्षात्करणात्पूर्वजाति ज्ञानम् (पात. ३–१८)

Coming into contact with the impressions one gets knowledge of previous births. Pāt. (3-18).

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् । (पात. ४–८)

Following the impressions and their fructification, manifestation of desires ensues. Pāt. (4-8).

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥
(पात. ४–९)

There is no discontinuity in them inspite of lapse of life, surroundings and time, because of oneness of memory and impressions. Pāt. (4-9).

By *Moksha* is meant liberation from the vicious circle of births and deaths which from eternity are whirling a soul round. In fact life is not worthy of its name because it is a series of limitations, the very nature of which pinches the

soul and makes it hanker after something real, something permanent beyond the pale of sensual pleasures and pains, something not clouded with the gloomy, lusty desires, which are never quenched and are never satiable. Real life is that for which the soul ever yearns with an incessant longing though knowing not where and how it is to be had, but still feels its existence with some inborn conviction as a tangible reality. Every man yearns for it, because immortality is the soul's very nature.

Now we have to see how the cycle of transmigration of soul can be put a stop to. There is no effect without a cause and life as an efect must have a cause preceding it. It has been said above that mind-stuff serves like a depository for the impressions or imprints of every perception, feeling and thought that act upon it, and these impressions remain there with a potentiality to be revived and brought into action in due course of time. They serve as seeds for future actions in this very life or in a future one, for all our activities have their origin in ideas and desires which are the direct outcome of the reminiscence of these impressions. So long formation of new impressions continues and the past ones have not been obliterated, there is no possibility of putting a stop to the rotation of the cycle of births and deaths. Therefore for *Moksha* to be attained acquisition of such means as bring about this result is a necessary condition precedent. How the formation of new impressions having no potentiality of causing future births can be brought about, is first to be seen. It has already been said that the impressions are left on the mind by direct perceptions of outer objects, and they are deepened by repetition of such perceptions or by the working of memory in the shape of remembrance and related inferential thoughts and ideas. In the case of perceptions it is the common experience of all that they vary in degree of intensity. The higher the degree of intensity the more effective they are in their potentiality of bearing fruits. For instance, while passing in a street a man comes across a number of persons and witnesses various incidents, but all of them do not impress the mind equally. On returning home he can hardly remember most of the faces he has seen or the numerous sounds he has heard. But when he meets some acquaintances

the memory retains the impressions as the previous impression has once again been repeated. Or, when he looks at some object of special attraction that object is deeply impressed, so also if the object is of a repulsive character or one inspiring awe. The degree of impression varies with the intensity of attraction, repulsion or fear. The fourth element that works behind the abovenamed three feelings is that of consciousness which serves as a background for them. The more we are conscious of a thing the more our mind is acted upon by it; secondly if the object has some charm or attraction for our mind; thirdly if it creates a feeling of repulsion or disgust; and fourthly if it inspires fear, the mind grasps the impression with a hold varying with the intensity of the feeling. If the mind acquires a habit of indifference and can stand proof to such feelings and remains unsoiled by them the perceptions lose much of this force and the mind freed from them becomes the least receptive and equally least retentive. Other feelings of love, anger, etc., which affect the mind are but off-shoots of the above aforesaid three. Therefore the first step is to keep the mind free from all attachments for pleasing objects and aversion for such things that distress the mind and keep it in turmoil. A mind qualified in this respect acquires the stability of calmness, sobriety and perfection and such a person can discharge his duties with competence and without a prejudice; a physician or a judge, for instance, becomes more fitted for his profession and a businessman is better equipped for his work. A physician or a surgeon for instance is unable to treat a patient efficiently if the latter is an object of his attachment; similarly, his efficiency is lowered if he does not happen to be on good terms with the patient or if his mind is upset with some sort of fear. Thus high efficiency coupled with unbiasedness is gained in the discharge of his duties and the mind though fully engaged remains least impressed by its multifarious engagements. His whole attention is directed to the performance of his engagements and hence his actions do not react upon him but bring to him a sense of self-satisfaction, consolation and contentment. In this way checking the growth of new impressions one has as well to kill the potentiality of past ones. Consciousness of one's self is the sap that nouri-

shes the trio of attachment, aversion and fear, which is necessary for their existence. The hold of the latter is weakened with the fading of self-consciousness. Thus when a man is absorbed in deep thinking he loses the feeling of his self. In that busy state the mind though extremely active in thinking remains calm and quiet without being the least affected by any of the disturbing elements. His surroundings, pleasant and unpleasant, neither offer any attraction to his mind nor affect it reversely. He becomes for the time immune to the influences of attraction, aversion and fear; and in course of time the mind acquires a habit of such a high stability that it hardly tends to droop to the level of worldly likes and dislikes and ceases to be ever over-awed. A deep concentration of *Samādhi* has even a more lasting effect; it makes the hold of these forces very feeble, because the mind in that state receives the light of *Truth,* which begins to dawn upon it through peace and calmness. The stamp of that inward light fades the impressions of the changing perceptions which by contrast begin to look unreal, transient and of a passing show. They lose their potentiality and their grip over the mind is loosened. Revelation of Truth stamps its lasting mark over the mind and its continuous inward flow makes the man contented and self-contained. His desires for enjoyments and pleasure are replaced by the realization of a permanent bliss. The worldly attraction ceases to charm him and misfortunes lose the sting of horror.

Good, bad or indifferent habits that a man forms are the result of his repeated actions, which, as has already been said, leave their impressions on the mind. When they become very deeply imprinted, they give rise to involuntary motions to the mind and the body on the lines of those impressions. Sometimes hands, faces, shoulders and other limbs of body acquire peculiar motions by habit, independent of any volition on the part of mind. In the beginning motion follows a corresponding volition, but gradually the limb in question acquires the habit of that motion without any will. Such habits may not affect the person morally or spiritually and as such they may be more or less innocent. But when a mental habit is formed, it is potentially full of risks. Even a good habit at times, proves to be too good. Habits make up the

character of a man and develop into instinct. The particular actions and environments are soon lost behind the vistas of past time and memory lets them slip off its hold, but their influence on the mind lasts tenaciously throughout the life and even transmigrates to future births. Certain children are by nature shy, polite, modest, truthful, peace-loving, merciful and possessed of fine character; whereas others are mischievous, cruel and naughty. Certain part of their character might be due to their training but mostly it would appear on examination that they got those characteristics from birth, family influences having had little effect on them. Different children of the same parents, brought up within the same surroundings under similar influences show quite opposite tendencies and inclinations. Character includes both good and bad habits a person has imbibed.

When once a habit is formed it requires a hard struggle to quit it; one has to undo the whole lot of mischief that has been done on the mind by the long process of repetition. Therefore we ought to be ever watchful as to how a particular incident impresses us. If our minds are proof against outer influences we have no fear of contracting any habits. Particular incidents and individual actions do not much count but it is the animus and the motive that is to be taken care of, as they are responsible for the formation of a man's nature. A person's social, moral, intellectual and spiritual culture is thus built by a gradual discipline of mind through long thinking and by acting up to the ideal in his mode of living.

Thus a mind free from attachment and hatred, always deeply engrossed in high pursuits, not minding the likes and dislikes of the objective world or ups and downs of life, steers through his mission with brave, fearless and undaunted heart, stands like a rock against the waves of the seething ocean of life. He forms a character, firm and bold, not affected by the society he moves in, but moulding the latter after his own fashion. He works hard and lives a busy life working miracles all his life, but himself remaining unaffected like a lotus leaf in water. Such persons are called *jiwanmuktas* and are free from the worldly bondages even in life, and after death shall be absorbed into the universal spirit no more to be reborn.

Chapter V

KUNDALINI POWER

सशैलवनधात्रीणां यथाधारोऽहिनायकः ।
सर्वेषां योगतंत्राणां तथाधारो हि कुण्डली ॥

'As of all,' with hills, woods and lands the support is the lord of Serpents, so of all treatises of Yoga the support verily is kundali. (Kundalini)

It has been shown in the foregoing pages that the Vedic *Uchchishtha Brahman* figures in the *Paurānic* mythology as *Sesha Serpent* and is the Residual Serpent power left over after the creation is complete and the corresponding static *adhyātma* is pictured as Nārāyana resting on the Serpent. There *sesha* is described as supporting the Cosmos. In individual living beings the individualized *Sesha* left over after the physical body is built up is described as *Kundalini Serpent*, which supports the individual body, having Her Seat at *Moolādhar* (*Mool*=root, *Adhār*=support)—the root or basic support of the spinal cord known to the anatomist as coccygeal bone or coccyx. The corresponding static *adhyātma* is *swayambhoolinga,* self-born thallic-formed *Shiva* with the kundalini serpent coiling around three and half times, asleep with tail in Her mouth placed at the top. When aroused the Power uncoils and takes its march back to the evolutionary side loosening the bondage. She ascends the spinal nerve and displays higher visions during the march of ascent. In cerebrum She comes into communion with Her Lord and merges into the Static Real. At other times when She is not in communion, She resides in the *Vishuddha Chakra* of the Cervical region resplendent in Her purity. When awakened She is experienced by Yogins as a spiritual guide who directs, controls, governs and leads the aspirants on the spiritual path to *moksha* like a living conscious divine help-mate, with Her vigilant hand helping Her favourite all the twenty-four hours in sleep, dreams and waking state, and at times takes him up for the *Samādhic* communion with Her Lord. She then works

not passively as when sleeping but as divine mother on all the three planes of physical, astral and causal bodies. Her movements are then felt, Her voice heard, and presence experienced. She then becomes a Reality and not simply an object of imagination and conjecture.

To a person of the modern education every idea connected with spirituality conveys an impression of something like nothing; if anything it is of a nature paling into the realm of unreality and superstition. To students of physical science, Metaphysics, every thought pertaining to God and Powers of the Spiritual World suggest an abnormality of brain, any attempt to understand or systematise phenomena of the higher planes of spiritual life a waste of time, and any expression of Divine Powers is simply absurd and meaningless. But fortunately in recent years attention of some of our educated persons on Western lines has taken a turn. The teachings of the Arya Samaj and Christian Missionary that had been working to cut at the very root of old beliefs have by reaction aroused a sense of curiosity to understand them, their mystic significance and philosophy. But such of them who possess a sense of reverence for old traditions are generally accused of blind superstition, though at times rightly, but not necessarily always. Faith is not always superstition. Faith combined with constructive reasoning prepares ground for sound knowledge. Faith governs the motive power and breeds desire for knowledge, which in turn gives necessary impetus for research work; sound and constructive reasoning shows the right path and guards against loopholes and pit-falls. Strong faith tempered with sound constructive reasoning is, therefore, what a research student of any field must need. But for some time past we have been witnessing in our educated people a tendency of fostering that line of reasoning which is justly named destructive, absolutely devoid of faith. This tendency has been making the mind of our youths a barren land of hot sands where no seed of spiritual knowledge can grow. Five senses combined with admittedly incomplete aid of inference are by such men regarded quite sufficient to unravel the vast hidden treasures of knowledge lying behind the superficial phenomena of Nature. The sixth

sense of intuition and inspiration that has been, through all ages, the secret spring of knowledge relied upon by all geniuses of the past and the present is unknown to them and is knowingly kept closed. Only through faith and deep concentration of mind leading to abstractedness, this spring of knowledge can be opened and utilized. All knowledge dawns from within but seems to come from the five windows of senses. They simply afford us a superficial contact with what is outside and inferential knowledge based on them is likely to be as incomplete and superficial as its parental source. Inference tries to take a person nearer the truth and brings a better understanding but is never all sufficient, it more often than ever looks askance and remains mute. Such is the experience of all sincere seekers of truth and hence they have to fall back on some more reliable, more definite and surer ground. Such persons purposely tap the door of inspiration, —that flash of light—which in an instant brings to the threshhold of their understanding the so far unknown secrets. Such inspired truths inherited from the old seers and sages afford us data to build afresh our plans for further investigation in the field of spirituality. Some times those truths handed down to us through the hoary past vistas of ages long forgotten have accumulated thereupon crusts of ignorant beliefs and they must and ought to be clarified by sound and constructive reasoning before acceptance, but it is no wise policy to throw away gold because it is mixed with earthy ore. Most of our young men who have been brought up in the lifeless rather life-crushing machinery of modern system of education have remained confined within the artificial walls of books and laboratories guardedly divorced of everything that nature and intuition can teach them. By the time they are graduated, their intellectual faculties are paralised to materialism and atheism. To them even life and consciousness are mere phenomena of physiological plane, and spiritual metaphysics is foreign to their understanding.

The world round us is not merely what we see. There are innumerable phenomena that never come within the range of senses. Physical science has of recent years brought us face to face with so many discoveries. Even then no per-

son can claim that the whole store has been explored. We may still be picking up pebbles on the shore of the deeps of knowledge. When it can be so said about our knowledge of the physical plane much more can be said about the higher spheres still unexplored. Metaphysics and occult sciences have already given glimpses in that direction. We see that this Universe is a play of two kinds of forces—secular and spiritual, physical and metaphysical. Physical science gives us information of the former and over the other it possesses no jurisdiction. Is it not fool-hardiness on its part to discount and set at nought the vast field of knowledge that transcends its very bounds, deny, denounce and ignore what is beyond its approach and try to judge and measure things spiritual with physical standards?

Kundalini Shakti has met a similar fate. She is identified with some nerve unknown to the anatomists. Even Dr. Rele, the learned author of the work "Mysterious Kundalini", has been led to identify the Mother Kundalini with the right vagus nerve. But in fact kundalini is as much the vagus or any other nerve as soul is an atom in the physical body, heart or brain. The author of the "Mysterious Kundalini" has been led to such a belief as he appears to have confused the *kundalini shakti* with the power of muscle and nerve-control which is not the case. Even a person without his *kundalini shakti* awakened can acquire the power of controlling, at his will, muscles and the autonomous working of pulse and heart, and on the contrary a person with his *Kundalini* well awakened may fail to do the same at will. It is true that the nervous system governs and controls physical, mental and intellectual faculties and as such also the spiritual powers to an extent, but the relation between the two is like that of a radio receiver and the electric power which works it both from in and out, internally through wires and externally without wires. *Kundalini shakti* too works inside the body through the wires of the nervous system and from outside without their help.

Sir John Woodroffe in his foreword to the "Mysterious Kundalini" has correctly and in the clearest of expression has refuted the nerve view of kundalini in these words. "She is the Grand Potential. As such she cannot, in my view, be

identified with any of the products which she becomes. *Kundalini* is in my opinion a gross form of *Shakti*." Here Kundalini means a sleeping *Kundalini*. Again he says, "She is then not as such in my view, a nerve or any other physical substance or mental faculty but the ground substance of both, which, on being roused ascends and is merged in the higher *tattwas* ending in shiva-shakti *tattwas*, when she is said to be merged in *Param-Shiva*. *Kundalini* is the Dynamic Real as the residual power, the power left over after the production of Prithivi, when she coils herself around the Swayambhoo Linga or Static Real and rests". We fully endorse the above view, as has already been pointed out that *Prān-Shakti*, the Dynamic life-principle, left over after the involutionary process has worked out a human body or a body of the animal or vegetable kingdom is called *kundalini shakti* but she has the potentiality of being roused for spiritual evolution only in human beings.

In the different treatises of *Hatha Yoga* such as *Hatha Yoga Pradipikā* and others, seat of the *kundalini shakti* is described to be located in the centre of an egg-like *kanda* (root) in the pelvic region. Some regard it as a muscle at the lower part of the body between the genital organs and the rectum known to the yogin as *yonisthān*; others consider it as those muscles which cover the bony coccygeal and sacral triangular portions of the vertibral column with the seat of *kundalini* at the base of sacrum and at the top of coccyx, where the terminal part of the spinal cord rests. Again, others consider ganglion impar as her seat. Her description as sleeping there, as a coiled serpent, appears suggestive to the wrong idea that kundalini is a particular nerve and that idea is strengthened by the fact that for awakening the power all works on *hatha yoga* invariably prescribe a course of physical exercises. It is also thought that through regular practice of those exercises the nervous system with its various ganglia is stimulated to give rise to a sort of physical reactionary force resembling muscular impulse. But roused kundalini is not a temporary result of the nervous stimuli, she is a permanent power working throughout, independent of the nervous system, divine by nature, and source of our

life, intelligence and consciousness, though her activity comes to manifestation through nerves, heart and brain. The physical exercises of certain nerves help to rouse her dormant power just in the same way as by revolving a dynamo electricity is generated, electric power by no means being identical with the metallic wires wrapped round a magnet.

Kundalini is also roused by Divine Love and devotion and utter self surrender to God, through "*Japam*" or repetition of His holy names, His meditation and spiritual knowledge. She is also awakened by the favour of spiritual masters who by a mere touch or a kindly look do in a second arouse the *kundalini shakti* of those whom they are pleased to favour. The last process is known as initiation through *shakti-pāt*, that is, transmission of shakti. She can also be awakened by fixing the mind at *Mool-ādhar* * the seat of kundalini and through strong concentration of mind at that point.

* Human body if measured by one's own fingers measures 96 fingers from the sole of the foot to the top of the head and the seat of kundalini is midway exactly 48 fingers from both ends.

Chapter VI

BRAHMACHARYA AND PANCHAGNI VIDYA

Cycle of Procreation

It has been said above that creation is a cycle of involution and evolution of the Dynamic self or the creative aspect of *Atman*. There are again cycles within cycles of such involutions and evolutions at different planes. The first is the cosmological cycle of cosmic manifestation from the Shiva principle to the last physical plane and back ; then there is a second cycle of psychogenesis, i.e., the involution of psychic Prāna to the vegetable kingdom and back through evolution from vegetable kingdom to the animal till human life is reached. Again, there is a third cycle, the cycle of transmigration of souls of individual beings, the bodies of different planes serving like vehicles. The fourth is the cycle of procreation of individual species of all bodies from the whole body organism into the seed form and then the evolution of the body from the seed. Every seed possesses potentiality of evolving out a corresponding living body in all its details and every tree involves its whole self into innumerable seeds of its species over again. Similarly, in the case of animals and mankind there are male and female bodies which work out in their respective bodies male and female seeds, the two combined give birth to fresh forms of their species. But every microcosm is cosmos in miniature, and therefore the cosmic involutionary process can be individually given the evolutionary turn in the top-most perfect microcosm of human form. The Hindu sages have pointed out that it can be accomplished through living a life of celibacy named by them as Brahmacharya, which is conducive to God realization, because it leads the individual male or female to Brahman. Shukra or semen in the seed form, is the last stage of involution having been worked out in the course of the cosmic half of the cycle. According to the Hindu thinkers it is said that in the womb a young one takes six months to develop from

embryo to its completeness of physical body, and during the seventh month soul enters it to inhabit; that is, the body evolves out of the spermatozoa and the full course of evolution takes six months when it becomes fit for soul to reside in. Thus evolution on the physical plane is independent of soul for six months and is sustained with life by mother like other limbs of her body and during the seventh month it becomes a separate soul. The evolution of the psychic component then commences and continues even after birth for the whole of life. Therefore spiritual evolution can be set in motion on both the planes. *Hatha Yogins* give start from the lowest physical plane, whereas *Raja-Yogins* ignore the physical side and take up the psychic one from the very beginning. But evolution on the physical plane is no less valuable. It prepares ground for higher developments and makes the whole foundation solid for full development. Therefore even the latter class of aspirants have to observe Brahmacharya, though they neglect *Hatha yoga*. At death the psychic body involves back to the seed form and migrates with soul to take up a fresh body which has been built and kept ready in the womb of some other mother. This physical supplement is built through evolution of the impregnating fluids supplied by the parental bodies, which have involved into them the seed for fresh form of their own species. The course of spiritual evolution breaks through both the physical and psychic cycles and puts a stop to further transmigration. The individual soul loses its individuality and becomes one with Brahman.

The involutionary course of *Prāna* to vegetable and animal kingdoms is described in the *Chhandogya Upanishad* by a simile of five-fold sacrifice known as *Panchāgni Vidyā,* the science of five fires. There it is said that Gods offer oblations of *Shraddhā* to the heavens as the first sacrificial fire and *soma* is produced. They again offer oblations of *soma* into *Parjanya,* the electric zone of atmosphere as the second sacrificial fire and rains are the result. Again, they offer oblations of rains on to the earth as the third sacrificial fire producing vegetable food for animals. Next, they offer oblations of vegetable food to the animal body, the fourth

sacrificial fire and the result is spermatozoa of the male genital fluid, i.e., semen. Lastly, they offer oblations of semen into the ovum of a female, which is compared with the fifth sacrificial fire, giving birth to an off-spring. Heavens—the divine plane, *Parjanya*—the electric zone of clouds, earth, male body and the female womb are the five-fold successive sacrificial fires and *shraddhā, soma, rains, food, semen,* and the *child* are the successive stages of involution in which the original *Prāna* emanating from the *Adhyātmabhāva* gets involved. *Shraddhā* is that favourable disposition of heart combined with happiness of mind which, when directed towards superiors inspires faith and when directed towards juniors, inspires beneficence. It is the first product of *Prāna.* See *Prashnopanishada* (6, 4) प्राणात् श्रद्धाम्. "From *Prāna* comes *Shraddhā.*" *Soma* is a life-giving fluid supposed to be showered by the moon with her light and descends on vegetables to form vitamins and is also present in the cerebrum.

When a man reverses the involutionary cycle in his own body he makes a start with the control of his sex-energy. A *Hatha yogin* through the practice of what is known as *Bajrolimudrā* learns the art of sucking up his semen through his genital organ during sexual intercourse and thus gives it an evolutionary turn through its assimilation in his own body, but an ordinary person tries to do the same through control of sexual impulse and refraining from conjugality. Semen is called the gross *vindu.* The internal five fires, the subtle *vindu* and soma is known as the finest *vindu.* These three *vindus* are to the Yogin three forms of his own self.

स्थूलं सूक्ष्मं परं चेति त्रिविधं ब्रह्मणो वपुः
स्थूलं शुक्रात्मकं विन्दुः सूक्ष्मं पञ्चाग्नि रूपकम् ।
सोमात्मकः परः प्रोक्तः सदा साक्षी सदाच्युतः ।

—योगशिखोपनिषत् (५-२८, २९)

Semen, the male impregnating fluid, is called *Shukra* and also *vindu* in the sanskrit language and the fluid discharged by ovaries of females which when combined with spermatozoa of the male semen develops instantly into an ovum of the embryo, is called *Raja* and is also regarded as *vindu.* Ovaries of female are glands similar to testies of the male genital

glands. The science of yoga informs us that *Raja* is also present in the males but in an undeveloped condition and is situated in the perinium muscle known to the yogins as *yonisthān.* Similarly *Shukra* in undeveloped condition is present in the females. Thus *Shukra* and *Raja* both exist in the bodies of both males and **females.** A yogi combines the two oppositely charged fluids in one's own system and starts the evolutionary action.

स एव द्विविधो बिन्दुः पाण्डरो लोहितस्तथा ॥ ८६
पाण्डरं शुक्रमित्याहुर्लोहिताख्यं महारजः।
विद्रुमद्रुमसंकाशं योनिस्थाने स्थितं रजः॥ ८७
शशिस्थाने वसेद्बिन्दुस्तयोरैक्यं सुदुर्लभम्।
विन्दुः शिवो रजः शक्तिर्विन्दुरिन्दूरजोरविः॥ ८८
उभयोः संगमादेव प्राप्यते परमं पदम्॥ ८९ —ध्यानविन्दूपनिषद.

Translation : That **vindu** *is of two kinds, white and red, white is called Shukra and the red is called Maharaja. Red like the Vindrum tree, raja is situated in the yonisthan and in the seat of the moon resides the vindu. Vindu is Shiva,* **Raja** *is* **shakti** ; **Vindu** *is the moon and Raja is the sun ; the combination of both is very difficult ; through their union only the highest stage namely of soma is achieved.*

Union of *Shukra* and *Raja* outside one's self within the womb of a female produces an offspring ; but within one's own system starts evolution of the involved *Prāna shakti* which evolves through the internal five fires to *soma,* the highest *vindu* in the cerebellum. *Soma* in turn brings *samādhi* through merging of mind and *prāna* into the Self. *Soma* has been described above as the life-giving fluid that descends from heavens, with the moonlight and takes the form of *parjanya* and showers down with rain, builds up * vegetation and enters the body with the vegetable food and is ultimately transformed into semen. One, whose semen, instead of getting out, rises up back into the system reverts it again to *soma.* Thus a life of celibacy affects the loosening of the

* Gita ch. 15 verses 13 and 14 where the lord as soma is shown nourishing vegetable life and as Vaishwānar digesting the food taken in by animals.

fourth procreative cycle and helps to put a stop to the cycle of transmigration of the person concerned, because the cycle of transmigration depends on the procreative cycle.

Dr. Rele in his 'Mysterious Kundalini' his identified *Soma* with cerebrospinal fluid. It is difficult to say how far it is correct. But if that view be accepted it may also be safely presumed that the juice of different glands situated all over the body including lymphatics, prostate, testies and other vital glands is also some form of the same *Soma*. In fact Kundalini does not merely act through the nervous system but also deeply affects the rest of the system and in particular the glands. It is a well known fact that yogins can keep their system through celibacy in perfect health and some of them rejuvenate their whole body, and bring a youth-like age. In ordinary persons too a celibate life keeps up health, prolongs age and prevents decay. Ordinary persons who cannot practise *bajroli*, keep their Brahmacharya through control of passions, sexual lust and other exciting emotions, refraining from overindulgence in sexuality and avoiding fears. Fear, anger, anxieties, sorrows, and lust for the opposite sex are most baneful to spiritual advancement and should be most guardedly avoided.

It has been pointed out above that both *Shukra* and *Rajas*, the male and female or the positive and negative pro-creative fluids are present in both males and females individually. The pleasure one finds in sexual intercourse can also be had singly, which shows that there occurs a sort of discharge of the two opposite charges internally in every person. Therefore a person who controls his or her sexual desires in a way increases his or her respective charge of sex energy, which automatically attracts the internal opposite charge and the union of the two produces the same action as is effected by yogis through bajroli. But it should not be forgotten that refrainment from actual intercourse without the control of sexual impulse is futile and may lead to destruction of health, in the shape of fevers, hysteria and other maladies. It is so because once the mind has got excited, the testic and ovary glands begin to function and the genital fluids so formed must seek an outlet. On the other hand if these glands do not

utilise their juices, they are assimilated by the system for health building purpose or some better one. Such persons are called *Urdhvaretas*, because their creative energy goes up instead of flowing out. Through the control of sex impulse, the creative energy of a person is raised to higher planes. Napolean Hill, an American writer, in his work 'Think and grow rich,' says that sex energy can be transmuted to higher creative energies of science, art, poetry, etc. We quote below his own words :—

"If it is not transmuted into some creative effort, it will find a less worthy outlet." Therefore he suggests that through sex transmutation, i.e. switching the mind off the thoughts of physical expression to thoughts of some other nature, great geniuses are produced. He at another place in the same connection also admits a very close relationship between sex-desires and spiritual urges. "It is a fact very well known to the Psychologists," he continues. Therefore he desires his readers to control and direct their creative energy to its best use, which is inborn with every person and on its plane of physical expression surpasses every other impulse in the shape of sex energy. This energy which finds outlet in the form of sexual indulgence in ordinary cases, is not to be curbed and annihilated ; that will mean emasculation, but should be made to flow through higher and nobler spiritual channels. He also adds that transmutation of sex energy can easily make a man or woman develop in him or her the 'sixth sense' of what he calls the creative imagination, otherwise known as the inner voice of inspiration,—*Ilhām* or *Divya-ādesha*, the divine communications. A yogi does not stop there, but with full determination proceeds on to reach the top of complete evolution of self. To him secular achievements are merely of secondary significance.

***Astral Fluid**

The Hindu philosophers believe that all bodies are products of a very fine substance which is a form of water and hence is called अपस् , it is not steam or vapour but is

* We have adopted this theosophic term in our own sense.

a super sensible substance pervading all bodies, and perhaps on account of its starry nebulous nature, it has been called by the theosophists as astral fluid. On account of its being a diffused gaseous matter, it is perhaps somehow connected with water. According to the nebular theory it is supposed that all stars and planets in their earliest stage of formation appear in the form of nebulæ, and are formed of some substance perhaps the same as astral fluid, it is also said that the bodies of ghosts and spirits are also formed of the same substance. Shri Shankarācharya commenting on *Brahmasutra*, chapter 3, adhikaran 1, of pāda 1, named *Tadantarpratipatti adhikaran*, aphorisms, 1 to 7, commencing from the aphorism, तदन्तर प्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् (3, 1, 1) says that on death a soul having cast off old body departs to enter a new one clothed in a substance formed of *Bhootasukshma* of which the astral bodies are formed and that substance is a form of water अद्भिः परिवेष्टितोजीवो रंहति व्रजतीति गम्यते. Naked souls with psychic faculties cannot move without the support of some medium serving them as vehicle and water in the form of a fine substance form their astral covering. This substance pervades all space and is fire-proof; therefore after cremation of physical body the astral body rises up to the moon, the sun or other heavenly stars. In the first oblation gods, viz., the virtuous persons or priests are described to offer to heavens as the first sacrificial fire *shraddhā* and *soma* is the first production, they then offer *soma* to the clouds or the electric atmosphere producing rains and so forth. *Shankarācharya*, discussing the subject at great length proceeds to say that the word *shraddhā*, a word for faith, stands for waters in the form of some astral fluid; because everything consumed in the sacrificial fire is reduced to that fluid and is projected towards heaven with the mental force of the devotee's faith. All our noble and virtuous deeds, our prayers and oblations offered with faith project that astral fluid from our bodies to the higher regions. The moon being the nearest heavenly body and a satellite of the earth attracts the astral fluid thus projected up and converts it into *soma* which in turn falls on the electric atmosphere of the earth and showers with rains, it descends with rain water and takes the form of sap in vegetables, and lastly takes the form of

semen when vegetables are consumed as food. Therefore astral fluid plays a very significant part in our system. Ovum in the womb and the embryo in its full development is thus the creation of astral fluid; and when a departed soul embodied in astral fluid enters the womb, the astral fluid composing the astral body links it with the physical component of the young. That is how the fourth cycle gets into co-operation with the third. Thus a person on death casts off the old physical body, transmigrates in an astral body, enters a womb and gets into the already built fresh physical body perhaps predesignated for that particular soul. The astral fluid serves the purpose of linking the astral body with the still loose and free astral part of the physical body.

A yogi through Brahmacharya acquires control over the astral fluid in his body. But the fact that the astral fluid is also an involute form of *Prāna* should not be lost sight of. Ths treatises of yoga have named the body formed of astral fluid as *Prānamaya Kosha* and the physical body as *Annamaya Kosha*, coverings formed of *Prāna* and food respectively, the third sheath consisting of mental powers is called the psychic or *Manomaya Kosha. Shraddhā* a mental disposition makes a person confer beneficence on juniors and receive benedictions from superiors through the medium of *Prānamaya Kosha* —astral fluid serving as via media, whose flowing currents are felt by a yogi.

A yogi inverts the outflow of his semen and converts it into *soma* and thus acquires control over the astral body. Such a yogi can at will connect and disconnect the link connecting the astral and the physical bodies. The reversed course of five-fold internal evolutionary turn of semen to *soma* is as given below:—In the first stage semen is sacrificed into the fire of the opposite sexual fluid situated in the muscle between the anus and the genital organ, when the two charges unite, heat is produced which converts semen into a finer substance, which is perhaps absorbed by the various glands in the body, which in turn generates a kind of electric power and is by analogy called personal electricity, which then concentrates at *moolādhār* and rises up the spinal cord. Spinal passage corresponds to the outer atmosphere and is

regarded as a passage to the sun. See Vāchaspati's commentary on Yoga Darshan sutra (3, 26) सूर्यद्वारे सुषुम्नायाम् नाड्यां where *suryadwār* is explained as *sushumnā*. Seat of the sun is supposed in the navel region with face downwards emitting poison, which is thereby turned upwards and begins to give up *soma*, *i.e.* the spinal electricity makes it discharge *soma*. *Soma* rises up the cerebellum where lies the seat of the moon and corresponds to the heavenly region where *soma* is converted into the astral fluid. Seat of *soma* is therefore at the midpoint of eyebrows.

अन्तरिक्षगतो वह्निर्वैद्युतः स्वान्तरात्मकः।
नभःस्थः सूर्यरूपोऽग्निर्नाभिमण्डलमाश्रितः॥
विषं वर्षति सूर्योऽसौ स्रवत्यमृतमुन्मुखः।
तालुमूले स्थितश्चन्द्रः सुधां वर्षत्यधोमुखः॥ योग शिखा (५-३२, ३३)

"The atmospheric electricity is the fire corresponding to the internal, i.e., the personal electricity, the fire in the skies, viz., the sun corresponds to fire in the navel region, here the sun pours poison, but when his face is turned upwards it begins to discharge nectar, at the root of palate is situated the moon with face downwards raining nectar."

Thus raja in the *Yonisthān*, bodily glands, *moolādhār*, spinal cord and cerebellum are the five internal sacrificial fires corresponding to the outer five sacrificial fires in the reversed order. With the completion of this evolutionary course a yogi acquires control over his astral body having reverted the fourth cycle of involution. But this is possible only after first mastering the *Bajroli* and *Khechari mudrās*, or his Kundalini Power having been awakened, because it is the awakened kundalini only that starts the uncoiling of the involved forces and sets them into action.

Having thus acquired control over the procreative phase of involution, the third cycle of transmigration is also brought under control and emancipation from the cycle of births and deaths is made possible. Mind, astral fluid and *Soma* are lunar products, therefore *Soma* and astral fluid impart strength to mind, make it stable and give it the evolutionary turn towards *Prāna*—the primary cause of all creation.

Soma is the highest form of *vindu* and semen the lowest. Science of *yoga* prescribes practices which make a yogi taste of the *Soma* fluid. In the case of ordinary persons, it flows down the spinal cord in the ordinary course of nature and is burnt in the fire of the Sun ; but a yogi through the practice of *khechari* makes it drop down the nasal roof and by raising his tongue into the palatial cavity above the soft palate begins to taste it. The fluid so tasted rejuvenates his whole system ; perhaps all glands of his body become charged afresh with vitality bringing in youth-like age even to old bodies. Such a yogi can digest even poisons with no harm to his system.

In conclusion we may say that a seed is the last product of creation and every seed possesses two lobes, serving the function of a female and a male, both combined have the power of germinating, so is the case with the animal kingdom. In the case of human beings when the two are made to combine internally they instead of procreating for the continuation of their species, evolve out a force which makes the potentially residual Kundalini Power kinetic and gives it the evolutionary turn. As in the case of sex enjoyment both the parties experience a kind of sensual pleasure, in the same way the union of all dual forces, viz., *Prāna* and *Apāna*, *Idā* and *Pingalā*, and *Shukra* and *Raja* make the forces of mind and *Prāna* discharge themselves into the Absolute, yielding a higher sense of spiritual bliss.

Chapter VII

PRANA - TATTWA

In the first chapter it has been pointed out that *Bhootabhāva* takes up two forms. In one case it goes down and takes up the form of *Visarga Bhāva*, in the other it radiates without being involved, it then animates the individual bodies with the rays of life and is called *Prāna*. The Universal *Prāna* is called *Mahat* or *Sat* in manifestation, a universal life-principle, whereas in individual cases the two aspects are clearly perceptible as body and life. The physical and astral bodies of a person belong to the category of *Bhootabhāva*, which reflect life with the reflection of *Prāna*, whose rays emanate from the individualized *Adhyātma Bhāva*. At death the individual *Prāna* leaves the physical body, which in consequence begins to decompose into its components in the universal *Bhootabhāva* where these components dissolve into their respective elementary forms. But death does not cause separation of the astral body from *Prāna*. The rays of *prāna* which during life radiate from the self stop their out-flux at death and revert to their centre in the subconsciousness of the causal body—*Kāran Sharir*, taking within their fold the senses, mind, intellect and consciousness, intact into subconsciousness as happens during sleep, and the *kāran sharir* migrates to take up a fresh physical body. Whereas at *moksha* the components of the astral body undergo an evolution and one after the other evolve to *prāna* which merges into the *Adhyātma Bhāva* and then in the *Paramabhāva*. Therefore it is said that न तस्य प्राणा उत्क्रामन्ति—"*prānas of him do not get out when the mortal body is cast off.*" Goudapada Acharya in his *Kārikas* on *Mandukyopanishad* vide verse six says that it is definite that the production of all states of existence (waking, dreaming & sleep) is the creation of *prāna*, the rays of life (emanating from) *purusha*, a separate existence.

In answer to the question of Kausalya Ashwalayan, Rishi Pippalada speaks as follows, about the individual *prāna* *vide Prashnopanishad* : —

" *From Self this prāna emanates. As Aura or Shadow is to the body so it is within it, it pervades and dominating the mind it comes into the body* (3.3)."

" *Just as a king appoints his officers and empowers each of them over certain towns saying, thou shalt rule over such particular town likewise the principal prāna appoints others at different posts* (3.4)."

" *At anus and genital organs he appoints* 'Apāna', *on eyes, ears, mouth and nose the principal* prāna *himself rules, in the middle appoints* samāna, *so called because it equally distributes all over the body the food taken in, thereby the seven flames (two eyes, two ears, two nostrils and one mouth) arise* (3.5)."

" *Now in the heart abides the self, junction of hundred nerves (Nādis) and one. Of these hundred each sends forth another hundred and then the latter send forth off-shoots, seventy-two, each a thousand times. In these pervades and flows* Vyāna (3.6)."

" *Now, by the one going up, the* Udāna *leads (after death) the virtuous to higher worlds and the sinner to the world of the sinful and brings one with both sins and virtues back into the land of man* (3.7)."

Thus the individual *prāna* pervades the whole body and subdivides itself into five forms named according to the functionary activity of each. They all work through nerves. Generally the word *prāna* is used for breath, but according to the science of *yoga* it is that force which controls breath. It is the force of life itself, the *Jiwani shakti* whose currents flow up and down the whole nervous system and as such may be described as life-giving motor power. It is also experienced that it can be transmitted from one person to another. The flow of its currents is both voluntary, i.e., subject to the will of a person and independent of it. In the case of ordinary persons this power works in a dormant condition and appears

as an autonomous nervous impulse, but a yogi brings its flow under the control of his will and can transmit it out of his person. His attempt is to drive it to the root of the spinal cord and having focussed it there send it up the spinal channel to cerebrum—*Sahasrār*, when the yogi gets into a trance or *samādhi*. Function of *Prāna* is threefold through volition, action and knowledge; the triply manifested one power is centred where the highest light of *Om* from the *Adhyātma-bhāva* radiates. As volition it works through mind, as action through motor nerves, and as knowledge through sensory nerves. Hence the whole of our nervous system has this triple allotment. The work of the nervous system is again double. In one case it regulates and keeps the body-machine in a healthy working order and in the other case it brings the body into communication with the rest of the outer world, therefore that part of the system whose function is to keep in order the inner working of the body and work its machinery soundly is practically autonomous, and that part of the system which keeps us informed of the outer world is also autonomous, viz., the sensory nerves of sight, hearing, touch, taste and smell. But another system of motor nerves that keeps the body actively in contact with the outer world works under volition. The sensory nerves are all ingoing. They convey the impressions made on the senses to the sensory centres in the brain before they are received and cognized. The motor nerves of action are outgoing. They carry orders from the brain and put the different limbs into action. Again the first class of nerves called the autonomous system whose function is to work the inner machinery of the body also consists of both ingoing and outgoing nervous fibres. The ingoing fibres are called afferent and the outgoing ones are known as efferent. Afferent fibres are acceleratory and catabolic, i.e., discharging and disruptive in action, and efferent nerves are inhibitory, i.e., restraining and anabolic, upbuilding and constructive in action. The autonomous system is divided as sympathetic system and parasympathetic system. The accelerative or the catabolic function is more or less the work of the sympathetic system and as such consists of ingoing fibres and parasympathetic system is more or less of inhibitory and anabolic function, and as such consists of mainly

outgoing fibres. This system is called sympathetic, because it works in sympathy with viscera and blood vessels of the body. The work of keeping the brain centres informed of the working of the whole body-machine is done by the afferent or ingoing fibres and the constructive and upbuilding repair work is done by the efferent or outgoing fibres. In the treatises of the science of yoga the whole nervous system is regarded as worked by *Prāna* working both under volition, *i.e.*, subordinate to mind and independently. In the former case too *prāna* holds the key, because suppression of *prāna* automatically suppresses the mind, therefore it is said that *Prāna* is superior to all and controls every activity of the physical and psychic bodies. We shake and move our hands, feet, head and other limbs at will and make them stretch, move, bend or twist as we like. It is done through motor nerves working under volition. Again, there are muscles, and other parts of the body like heart, intestines, kidneys, etc., whose action is autonomous; but it has been found in case of many persons that their actions can also be to an extent brought under volitionary control. It has been demonstrated that every muscle can be moved at will by developing one's will power in a way that acquires muscular control. Similarly beatings of pulse and heart can also be through practice brought under the control of volitionary force. In case of senses, they work automatically. We may close our eye-lids, but when not closed they must see, we cannot withhold the power of vision. Similarly, if we do not like to hear any harsh or unpleasant sound or voice, we are helpless in checking the power of hearing; similar is the case with taste, smell and touch.

The principal functions of the nerves of the autonomous system are what the yoga system calls *Prāna*, *ıpāna*, *samāna*, *vyāna* and *udāna*. *Prāna* works the sensory nerves and all ingoing fibres and in the autonomous efferen fibres of the respiratory system, the middle *Samāna* works the digestive system, *Apāna* works the excretory system, *Vyāna* the circulatory system, and *Udāna* the muscular system. *Udāna* keeps a person stand erect on his legs and after death leads the soul to other births for reincarnation.

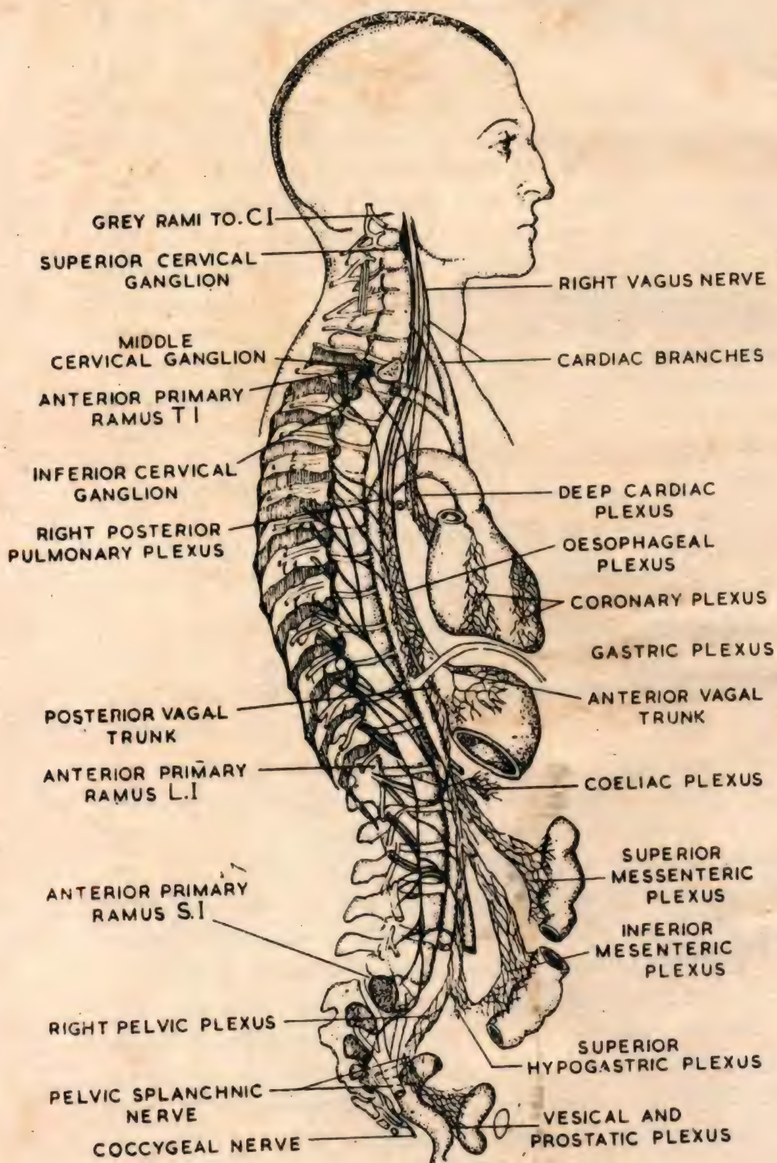
The modern neurology has classified the nervous system under three heads—1. Spinal, 2. Sympathetic, and 3. Cranial. Spinal system consists of the spinal cord and its offshoots from its different regions—cervical, thoracial, lumber, sacral and pelvic, which spread out to all limbs of the body. This system mostly consists of volitionary motor nerves. The spinal cord stands up from its lowest point fixed on the coccygeal pedastal, encased in a bony spinal column usually known as backbone and ends in the lowest brain called Medula Oblangata. Yogis call the spinal cord *Sushumnā*. The second system consists of the two gangliated trunks of nerves situated outside the backbone one on each side of it. They are joined in a knot known as ganglion im-par, behind anus and both rise upto the hind brain. Through each of their 24 ganglia, both have connections with the spinal cord passing through the corresponding vertebra on the two sides. They are the *Idā* and *Pingalā* of the science of yoga. Compare their description in the following verse quoted from *Shatchakra Nirupana* :—

मेरोर्बाह्यप्रदेशे शशिमिहिरशिरे सव्यदक्षे निषण्णे ।
मध्ये नाडी सुषुम्ना त्रितयगुणमयी चन्द्रसूर्याग्निरूपा ॥

"Outside of Meru, the spinal bone, are situated on its left and right respectively the nerves of the Moon and the Sun and inside it is the nerve Sushumnā of 3 aspects—lunar, solar and fiery."

Left half of the column is lunar, right half is solar and the central canal is of fire. The third system consists of nerves for eyes, nose, tongue, face and one descending from the floor of the fourth ventrical down through chest, heart, abdomen, and below down to the pelvic region. This last nerve is known as Vagus nerve. Others are sensory nerves and motor nerves for those parts. But Vagus nerve is autonomous in its function. Dr. Rele, the author of the Mysterious Kundalini, has given the right branch of this nerve a great importance, assuming it to be the *Kundalini* itself. The different plexuses of the sympathetic system, *viz.*, pelvic, hypogastric, solar, cardiac, pharyngeal and naso-ciliary plexuses, which have communications with the right branch of

THE VARIOUS PLEXUSES OF THE AUTONOMIC NERVOUS SYSTEM



—*Adapted from Gray's 'Anatomy'*

For reference see p. 58

the vagus nerve are respectively regarded by him as *moolādhār, swadhishthān, manipur, anāhat, vishuddha* and *ājnā chakras* of the yogic system. Dr. Rele compares the vagus nerve with *Kundalini* in the following words :—" The vagus nerve may thus be divided into three parts, first portion in the medula is composed of efferent fibres and is situated at the lower part of the fourth ventrical of the brain and corresponds with the mouth of the *kundalini*. The second portion, from below the base of the skull down to its connection with the solar plexus is composed of afferent and efferent fibres. It is curved in shape and corresponds with the body of the *kundalini*. The third and the last portion composed mainly of afferent fibres connects the hypogastric and pelvic plexuses with the body of *kundalini* through the intermediary of the solar plexus. This is said to be the tail of the *kundalini*. The accelerative or the catabolic function is more or less a part of the sympathetic portion of the autonomic system and the inhibitory or anabolic function a part of the para-sympathetic, i.e., mainly of the vagus. Thus the sympathetic system and the vagus are both opposite in action or directly antagonistic."

Besides, the spinal system also possesses plexuses in the pelvic, sacral, lumber and cervical regions. Thus the nerves stretching out in legs have their roots in sacral and lumber plexuses, those of abdomen in the lumber and nerves of the pelvic region in the pudendal plexus, and those of arms and hands in the cervical plexus. These plexuses work under volition. Thus all the three systems are inter-connected though they have independent functions. It has already been pointed above that *kundalini* is not a nerve, vagus or any other, but is a power, which on being roused works the whole system. Her description as lying asleep at the door of *Sushumnā* is figurative and should not be taken literally. Vagus nerve is named as *Alambusā* * in many *Upanishadas* described as running from *kanda* in the pelvic region right up to the acoustic nerves. Differently it is named as *kurmanādi* ¶ in the thoracial region. *See Vyās Bhāshya on*

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* त्रिशिख ब्राह्मणोपनिषत्, शाण्डिल्योपनिषत्।

¶ कूपादग्ध उरसि कूर्माकारानाडी, तस्याकृत् संयमः स्थिरपदं लभते यथा सर्पोगोधावा।

Patanjalee's Yoga Darshan Sutra (3.31), as *Vishwodari* ‡ in the abdominal region, see *Yogashikhopanishad*, and as *Shankhini* in the pelvic region.

To a yogi it is the *sushumnã* that counts. The spinal cord entails down to a thread-like filminess, which rests on the triangular pedestral of coccyx. All the treatises on yoga with one voice declare that the place where the door to *brahmanãdi* lies is there. The perinium and the muscle above it in front of coccygeal and sacral bones is the egg-like *kanda* at whose centre the coiled up power of kundalini is regarded as stored up or rather locked up. When roused she assumes the Dynamic form and ascends up rising through the spinal cord to cerebrum and brings *moksha* to the aspirant. Thus the spinal cord is the nerve a yogi worships with kundalini at its root on the coccyx which is called *moolãdhãr*. The seat of the yogic *chakras* is also inside the *Sushumnã*, on *Chittrã*, i.e., the grey portion of the spinal cord and not the outside plexuses as Dr. Rele thinks. These are centres inside the spinal cord and have connections with the plexuses of the spinal and sympathetic systems. Physical exercises of Hatha Yoga invariably pertain to the plexuses of the spinal system, they react on the plexuses of the sympathetic system, and the combined effect of both stimulates the spinal centres inside the grey matter. Yogis experience currents of *prãna* flowing down and up the nervous system in the whole body and concentrating it near the coccyx and also through legs flowing up to the same point and then the whole energy is felt gradually entering the spinal cord at that point and rising up straight to the top in cerebrum giving the yogi a beatitude of bliss not otherwise experienced. He feels the passage of the power at different centres and acquires experiences of higher planes. Usually plexus of heart (cardiac plexus) is indentified with the *anãhat chakra* of 12 spokes which in fact is situated within the spinal cord, whereas the *Hridaya chakra* is of only eight spokes, showing that the two are different, cardiac plexus has no connection whatsoever with the thoracial branches of the spinal. According to *Hatha Yoga Sushumnã* is composed of 3 portions—the outermost is called *Vajrã*, i.e.,

‡ विश्वोदरी तु या नाडी सा भुङ्क्तेऽन्नं चतुर्विधम्।

the white matter of the spinal cord so named for its toughness of material, the middle portion is called *chittrā*, the grey nervous column and the innermost is called the *Virajā*, the pure or the *Brahmarandhra* and is the canal filled with cerebro-spinal fluid. The yogic *chakras* or lotuses as they are called are nervous centres situated in the *Chittrā*, one corresponding to each of the pelvic, sacral, lumber, thoracial and cervical regions. The *ājnā chakra* of two radii is situated in the medula oblangata where right and left-sided nerves rising up from the spinal cord cross in their way still up to cerebrum. The empty canal, so called as it has no nerves but is a canal-like tube filled with a liquid substance, is to these chakras or lotuses as the middle canal-like stalk of a flower. When kundalini rises up this canal, the bud-like nervous tissues turned downwards, open up and give way to Her upward march, the process is known to yogis as षट् चक्र वेध. i.e., piercing through of the six *chakrās*.

सुषुम्ना जननी मुख्या सूक्ष्मा पंकजतन्तुवत् ।
सुषुम्नामध्यदेशेतु वज्राख्यानाडी वै शुभा ॥
तत्र सूक्ष्माहि चित्रिणी तत्र श्री कुण्डली गतिः ।
तया संग्राह्य तं नाड्या षट्पद्म सुमनोहरम् ॥

"*Mother sushumnā the grand is like a fine stem of lotus flower. The inner portion of sushumnā is called the beautiful ajrā nerve, within it is the fine chittrini, a passage for kundalini, wherein are situated as centres of nervous plexuses, the beautiful six lotuses.*"

Now we shall show how the whole nervous system has a bearing on yogic practices. The science of yoga aims at the ultimate union of soul with God or the merging of the individual soul into the universal soul. Yoga-shikhopanishad ¶ verse 68 defines yoga thus—"*union of apāna with prāna, of one's own rajas and retas (the genital fluids), the union of the moon and the sun and of the individual soul with the universal. Thus neutralization of the network of dualities is called yoga.*" * Thus union of all dual opposites of *prāna* and *apāna*, of luno-

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¶ योऽपान प्राणयोरैक्यं स्वरजोरेतसोस्तच । स सूर्यचन्द्रमसोयोगो जीवात्मपरमात्मनोः ॥
एवं तु द्वंद्वजालस्य संयोगो योग उच्यते । ६८

solar actions of *idā* and *pingalā* nerves, or the male and female genital fluids supposed by the Hindu yogis to be present simultaneously in every man and woman ultimately leads to the union of mind and *prāna* which effects the union of soul with God. The same Upanishad further says that

क्षेत्रज्ञः परमात्मा च तयोरैक्यं यदा भवेत् ।
तदैक्ये साधिते ब्रह्मर्मूश्चित्तं याति विलीनताम् ॥ (१३४)
पवनः स्थैर्यमायाति लययोगोदये सति ॥ (१३५)

When the union of both the conscious self and God is had, i.e., on attainment of that union mind becomes lost and prāna acquires stability with the dawn of Laya yoga," i.e., merging of consciousness into samādhi.

Let us now study the nature of the sun-rays and moonlight, and their relation with the nervous system, *prāna* and Mind, and how their union is effected and with what result. Effect of the sun and the moon on life is three-fold through gravitation, heat and light, which act as *Tamo Guna* (inertia), *Rajoguna* (activity) and *Sattwa guna* (peace) respectively. † Gravitation is on the cosmic plane the same force as of *apāna* and light is of *prāna*, the inter-medium of ether serve as *samāna* and the atmosphere serves as *vyāna* because it distributes rains and climatic temperatures all over the earth, whereas Ether is the seat of generation of heat, light and electric waves. Rays of the sun bring heat and light inseparably, but the moon absorbs all heat and reflects only the light component. Heat acts on the sensory nerves of touch and has a rather dulling effect, whereas light acts on the optical nerves, helps vision and is the source of all knowledge, it as such directly acts on the mind. Therefore, light is compared with mental and spiritual illumination, knowledge and enlightenment. On the other hand action of heat on mind is disturbing, tending to sloth, dullness and laziness. Light in general and the moonlight in particular delights the mind. As moon having absorbed the heat component of the sun-rays

† आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा, यदाकाशः स समानो वायुर्व्यानः॥ तेजो ह वाव उदानः (प्र. ३-८, ९)

and reflects only the light, so does the mind-stuff reflect light of consciousness and knowledge, the life-giving component of *prāna* having absorbed its creative power of dynamism, which mind ordinarily dissipates in vain pursuits. Therefore *Prāna* is said to be solar and mind as lunar in action. Life on earth is directly governed under the influences of both the sun and the moon. Rays of the sun and the moon-light help the growth of life in every sphere of vegetable and animal kingdom. Physically their influence is also apparent on tides, rains and seasons. During the intervals of solar eclipses it has been found that wireless electric waves show abnormal disturbances showing that electric zone enveloping the earth is affected by the loss of the sun-rays. All planets and heavenly bodies are governed by certain laws of gravitation and are inter connected, but the laws that govern their influences on the life inhabiting the earth through the medium of light emitted, radiated or reflected by them still need exploration and open a venue to another branch of science. Chromopathy has already tapped the door but still is in its infancy. Spectrology has chosen a field of research on quite a different plane. Hindu yogis tell us that the sap that nourishes plant-life has a direct connection with moon-light and indirectly also through rains, and is accordingly named *somaras* meaning the lunar juice. Menses of women are also connected with the phases of the moon. Chromopathy is doing some spadework in the research field of curing diseases through the spectrum colours of the solar light and the results have not so far been in any way discouraging. All human, animal and vegetable life is highly influenced by the rays of the sun which seem to impart health-building energy to them all. Ultra-violet light is proved to cure mental disorders. The sun-rays give both heat and light. Whereas the moonlight is divorced of heat which is absorbed by the moon reflecting only the light component of the sun-rays. Heat is found to nourish life within definite ranges of temperature only, otherwise has a killing effect. High temperatures are usually scorching and life-killing but light is free from this baneful effect. Therefore the Hindu science of yoga declares that the sun radiates *prāna* mixed with poison, whereas moon showers nectar; light therefore combined with a particular range of tempera-

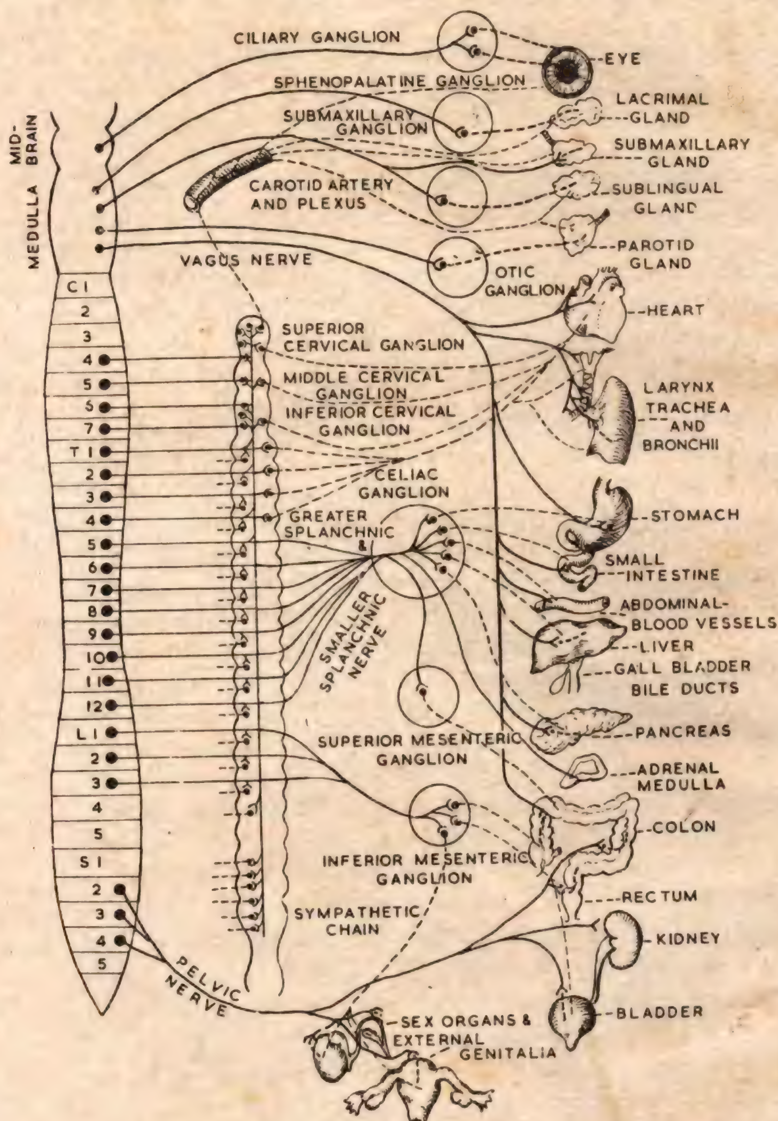
ture helps the growth and nourishment of life. Therefore, Upanishadas claim that the sun radiates life (*prāna*) as well.

Prashnopanishad says that the sun is the source of *prāna.* When the sun rises, he radiates *prāna* in all directions. Therefore the universal *prāna* increases within the six months of *Uttarāyana* when sun moves northward from the tropic of Capricorn to Cancer, during the day time from morn to noon and during the half lunar months from its first day till the full moon, when the phases of the moon increase, and the universal *prāna* is on the decrease during the other six months, the other half of the day and of the lunar months. The sun verily is the *prāna* says *Prashna* Upanishad (1.5) आदित्यो ह वै प्राण: ।

Life on the animal plane acts both on the conscious plane under volition and on the subconscious plane as autonomous, Prāna is the source of both. The conscious state works under volition and is connected with *mind* and as such is lunar, the other state pertaining to the autonomous working of *prāna* sub-divided as *prāna, samāna, vyāna, udāna* and *apāna* is solar. The line of demarcation between the two is not very strictly defined, because the autonomous system can be brought under volition to a great extent through practice. Therefore it is said that *prāna* enters the body with the support of *mind.* According to *Chhandogya Upanishad mind* is built up of what a man eats and *prāna* of what a man drinks. Animals eat vegetables and vegetables receive nourishment through sap, the vital juice of all plants, in Sanskrit called *Somaras,* so named because it is believed to imbibe its nourishing property from the moonlight. There is a general belief among the Hindus that full-moon helps the medicinal powers of all vegetation, perhaps builds up vitamins in them, and *mind* is built up of and receives strength from the food that one takes and hence *mind* has been described as a product of the moon. The sun-rays supply rains with the power of dynamism of *prāna* and water consumed imparts the same to vegetables and animals both through circulation.

It has been pointed out that mind-stuff decomposes *prāna* into its life-giving force which is reflected as consciousness

THE AUTONOMIC NERVOUS SYSTEM



—Adapted from Gray's 'Anatomy'

The above is a diagram of the Autonomic Nervous System and the organs supplied by it. The Para-sympathetic system is represented by - - - - - - (broken lines) and the Sympathetic system is represented by ———— (dark lines).

For reference see page 65

and the other creative component of dynamism. The latter, if gathered, conserved and focussed objectively through concentration, can be utilized for higher creative works on intellectual and occult planes, but if focussed subjectively as reflexive on self it tends to reunite with the first component and there ensues a loss of all mental faculties into *samādhi*. This is the union of *prāna* and *mind* above referred to, a preliminary condition for the union of the individual soul with the universal soul, i.e., God.

Union of Ida and Pingala nerves

In what has been said above it has been tried to show that *prāna* is connected with the sun and *mind* with the moon. Now, in what follows we shall try to show their connections with the working of the nervous system. It has been shown already that the right and left sympathetic systems are respectively the *pingalā* and *idā*, the solar and lunar nervous systems of yoga. As *prāna* is connected with the sun and *mind* with the moon, life on the physical plane functioning under volition is lunar and functioning as autonomous is solar. When volition dominates, it is said that the moon is working and when volition is subservient, that is, it acts instinctively the sun is said to be working. Sympathetic nervous system combined with vagii constitute the autonomous system and the spinal system mostly works under volition. The vagus system is again divided into two branches—the right vagus nerve and the left vagus nerve. Right vagus nerve is more prominent and spreads out from the lower brain down the pelvic region and serves as parasympathetic in relation to sympathetic system ; both of the sympathetic and parasympathetic nerves form the autonomous system. The sympathetic columns have connections through every vertibrum with the spinal system. It should here be noted that the right vagus nerve is more in connection with the right side of the sympathetic system and as such is solar in action, whereas the left vagus nerve is significantly unimportant, therefore the left sympathetic system not being so connected with the right vagus is more in connection with the volitionary system and as such is lunar in effect. The seat of the sun is described in the solar plexus of the right vagus nerve and the seat of the moon in the fore-

head, i.e., in the pons and hind-brain where all the sensory nerves originate. Naso-ciliary plexus which governs the action of both nostrils receives branches from the sympathetic system of both the sides. According to the different treatises of yoga when a person breathes through the right nostril the sun is said to be active because the right side of the system becomes active and acts more on the autonomous system and hence generates heat; whereas breathing through the left nostril does not so act and has a cooling effect, as the right vagus nerve works both the respiratory and digestive systems. Therefore the left sided *idā* or the lunar system is regarded as full of nectar and the other the right sided *pingalā* being solar is regarded as mixed with poison. It is therefore said that if a person breathes day and night through the right nostril continuously for many days he thereby invites death and soon loses health; whereas continuous breathing through the left nostril also deprives the person of vitality supplied by the solar system and therefore loses health though at a lower rate. For keeping the body sound and healthy a regulated breath is most necessary alternately through the two nostrils, at night breathing through the right or the solar nostril and during the day time through the left or the lunar nostril gives health and prolongs life. Breathing through both the nostrils simultaneously tends to neutralize the two and is regarded as the time when the sun and the moon unite and affords best opportunity for meditation and concentration of mind. The luno-solar conjunction helps the kundalini in opening the passage of *sushumnā* as well.

The left system *idā* is also compared with the cold and refreshing current of the Ganges river which flows down to the left of the person looking east and it has its source from the feet of God in the cerebrum. Therefore it helps a yogi in the purification of his mind. The right system *pingalā* is compared with the Jamuna river flowing to the right hand of the person standing between the two rivers and is regarded as the daughter of the Sun. Food taken with the right nostril breathing helps digestion, on the other hand with the left nostril breathing worsens the digestion and is most likely to spoil one's health. The right and left-sided tissues of the

spinal cord cross their way in the medula oblangata somewhere behind the middle of eye-brows, where the naso-ciliary plexus is also situated. Therefore, that point is regarded as the confluence of the two currents and if a person fixes his eyes and mind at this point and makes the flow of *prāna* as well rise up to that point where would ensue a union of *mind* and *prāna* and *idā* and *pingalā*. The luno-solar union thus affected brings about the union of soul with God.

Union of Prana and apanapranayam

The whole nervous system already described can also be classified as follows: 1. Sensory nerves of hearing, touch, sight, taste and smell. They convey perceptions to mind and are thus afferent or ingoing. 2. Motor nerves acting under volitional control of mind and are acted upon by mind, and as such are efferent or outgoing. Both these systems are directly connected with mind. The third and fourth sets of nervous systems normally are not in any way connected with mind and are therefore called autonomous. They are the sympathetic and parasympathetic systems. The sympathetic system is mostly accelerative or catabolic, that is, these nerves are disruptive or discharging in their function and are afferent or ingoing. The parasympathetic system is inhibitory or anabolic, i.e., these nerves are constructive and up-building in their function and are efferent or outgoing. Both the systems are named sympathetic because they work in sympathy with viscera and blood vessels. They are all worked by *prāna* which is named differently according to its different functions. *Prāna* works the respiratory system and also in the medula oblangata. *Apāna* works the excretory and discharging system. In the respiratory system too exhaling is the work *Prāna* and inhaling that of *Apāna*. Constructive or upbuilding is the function of *vyāna*. It circulates blood all over. These fibres are efferent. Function of *udāna* is accelerative and disruptive, it works through afferent fibres. *Samāna* works the digestive system, it works through both the efferent and afferent fibres.

A yogi can acquire control over his autonomous system through practice of *prānāyāma* (Control of *prāna*), i.e., by

gradually learning the art of uniting *prāna* with *apàna*. It can be done either by sending down the currents of *prāna* to the pelvic region and there unite it with *apāna* or through slowing down respiration when *prāna* working the action of exhalation tends to unite with *apāna* which works inhalation.

Lord Krishna has described three kinds of *prāna* sacrifices *vide Bhagwat Gita, chapter IV, verses 29 and 30.*

1. By casting oblations of *Apāna* into the sacrificial fire of *Prāna.* This is done by filling in the lungs with air and forcing down the current of *Apāna* to the pelvic region with the help of *Jālandhar Bandha.* When *apāna* is made stationary through the practice of *Moola Bandha* the two are united and the current sent up the spinal cord with the help of *Uddiāna Bandha* practiced simultaneously with the exhaling of breath and emptying the lungs slowly. *Jālandhar bandha* is effected by contraction of throat and pressing down the inhaled air in the lungs. *Moola Bandha* is effected by contraction of anus, and *Uddiāna Bandha* by drawing in the stomach slowly and gradually as the lungs give up the inhaled air.

2. In the second form of *prāna* sacrifice breathing is gradually slowed down to a dead stop, thus the exhaling *prāna* is sacrificed into the fire of the inhaling *apāna.*

3. In this case *prāna* is sacrificed into the fire of *prāna* itself through the practices of *Shāmbhavi and Khechari,* when the currents of *prāna* are made to rise up in the region of medula oblangata and ultimately merge in the cerebrum.

The meaning of the word *prānāyām* is literally the control of *prāna,* that is, the power that works the autonomous system. Breathing exercises are simply means to that end. When complete control is achieved the various currents can be made to flow at will and can be made to rise up the spinal cord.

The right vagus nerve is composed of efferent fibres in the medula oblangata and therefore is purely the seat of *prāna,* in the middle below the base of the skull down through the cervical and thoracial regions it is composed of both afferent and efferent fibres. Therefore it is the seat of both *prāna* and *apāna.* Still lower down at its connection with the

solar plexus it is composed of both afferent and efferent fibres and is the seat of *samāna* and lower down at its connection with the hypogastric and pelvic plexuses it is composed of purely afferent fibres and is the seat of *apāna*. Through the control of autonomous system control over *samāna* and *udāna* can be acquired, and through their control certain occult powers come to a yogi. See *Patanjal Yogadarshan* Chapter 3, sutras 39 and 40. Through control of *udāna* a yogi acquires the power of walking over marshes and thorny lands and through the control of *samāna* he can make his body as hot as he likes.

Control over this nervous system is acquired through the practice of certain exercises of the volitional motor nerves. The course of these exercises form an independent subject of *Hatha yoga*.

Union of *Raja* and *Shukra* has already been dealt with in the previous chapter.

Chapter VIII

(Prāna Continued)

*ESCHATOLOGY

The word *Prāna* is of the Vedic origin, and has come to mean *life* on the physical plane, but is in fact the first principle which has evolved the whole living and the lifeless creation. Or, as has been shown, it has involved itself during the creative process to take up different forms and names at different planes of creation. Here we give below a translation of the sixth part of the *Prashnopanishad* :—

" Again, verily Sukeṣha Bharadwāja asked him (Pippalāda) saying ' Sire, Hiranyanābha Kaushalya of the princely clan having come to me asked this question. ' Oh, Bharadwāja ! dost thou know the Purusha of the sixteen phases ? ' I told the prince, ' I know not that, had I known, why should I not have told thee that, as with root (the whole family) becomes extinct, so of one who tells a lie, therefore I dare not speak the untruth.' Thereupon he got into his chariot and went away, that same question I ask thee, ' what is that Purusha ? ' Unto him Pippalāda replied, ' here even in this body, Oh, peaceful ! is that Purusha, of whom are produced the sixteen phases. That Purusha thought, on whose leaving this body I shall leave it and on whose entering the body shall I enter in. He then created Prāna. From Prāna shraddhā, ether, air, fire, water, earth, senses of knowledge and mind, food, from food strength, tapas, vedas, sacrifices, lokas (the different planes of creation) and in the lokas names. As the rivers flowing seaward and having fallen into the sea lose themselves, their names and forms are lost, then what remains is said to be sea, so even is in the case of this **Purusha,**—*the seer, these sixteen phases, reverting towards Purusha, merging into Purusha, lose themselves and their names and forms*

* The Doctrine of the last or final things, as death Judgement, the state after death.

are lost, and then what remains is said to be Purusha and He becomes one phaseless and eternal."

In the above dialogue it has been shown that *Prāna* the first principle of creation emanates from Purusha, the Lord, and it is the *Prāna* that gets involved into both the physical and psychic planes. *Prāna* is the first cause of creation, and it is at the same time *Prāna* that links the psychic with the physical. Psychic and Physical bodies are linked together with *Prāna* and on *Prāna* leaving the body the soul too gets out along with it on death, and on its entering a fresh body the soul enters in it for fresh birth. *Prāna* as the first principle is known as the universal mind-stuff (mahat) and is all-pervading and individually it forms the *prānamayakosha*, and is known as astral fluid to the English readers. On the physical plane it perhaps takes the form of the nebulous matter that ultimately transforms and takes up the form of all stars and planets. Astral fluid that forms the outer covering of the psychic body and the nebulous fluid are therefore practically of the same substance on different strata. *Prānamayakosha* interlinks the *Annamayakosha* and the *Manomayakosha*. They are so named being formed of *Prāna, Anna* (food) and *Mind* respectively and serve as sheaths of soul. The astral fluid from upwards the physical plane rarifies through a range of seven strata. The Indian cosmologists have described the sevenfold strata of Prāna separately as pertaining to the human body, the Earth, and *Brahmānda* (a cosmic unit) or the universe we see, there being innumerable universes of the kind. Each unit consists of a family of stars, each star being a solar centre of its respective solar system. Each unit is known to the Hindus as a *Brahmānda*, i.e. a cosmic egg of the Creater.

In the case of mankind the seven strata are known as *chakras* and are named from the bottom upwards as *mooladhār, swādhisthāna, manipoor, anāhat, vishuddha*, and *ājnā*; the seventh being *sahasrār*—the thousand petalled lotus in the cerebrum. In the case of the Earth they are called *Dwipas* and are named *Jambu dwipa, Shāka dwipa, Kusha dwipa, Krauncha dwipa, Shālmali dwipa, Plaxa dwipa*, and *Pushkar dwipa*. The Earth as the physical planet known to

us including the continents of Asia, Europe, Africa and America surrounded with saline oceans is called *Jambu dwipa.* The other six are astral spheres with the higher enveloping the lower ones, i.e., every outer sphere envelops the next lower and is said to be double in area. The continents that there be in them are said to be surrounded with waters tasting respectively as sugarcane juice, wine, clarified butter, curd, milk, boiled rice, water, and milk.

These astral regions are invisible to our physical vision and are transparent to the Sun-rays. The ancients had divided the continental land of *Jambu dwipa* into seven parts, each being called a *Varsha.* Their names are *Ramnak, Hiranyamaya,* and *Uttarkurus* lying north of *Nishad, Hemkut* and the Himalayas, situated from west to east, probably corresponding to the present Europe, Central Asia, and China including a part of Siberia. *Hari varsha, Kimpurusha varsha,* and *Bharat varsha* to their south, probably corresponding to the present Africa, Middle East and Far East including India respectively. They form the eastern hemisphere. *Ilavrita varsha* corresponds to the American continents lying on the western hemisphere. *Sumeru* is the name given to the axis of the Earth. The above description has been given according to *Vyāsa*'s commentary on Yoga Darshan.* In the third case the seven *Lokas* are named as *Bhurloka, Bhuwarloka, Swarloka, Maharloka, Janaloka, Tapoloka,* and *Satyaloka.* Earth with her seven dwipas constitutes the *Bhurloka,* the sky containing the whole family of stars of which the Sun is one of the members is called *Bhuwarloka* and is also called *Antarikshaloka.* The rest of the five are higher astral regions enveloping the *Bhuwarloka* one over the other. *Satyaloka* is the highest *Brahmaloka.* For a more comprehensive idea readers are referred to commentary on Patanjali's *Yoga Darshan by Vyasa vide sutra* (3.26) above referred to. All the spheres are accessible after death to the astral bodies of spiritual persons, who rise upto them according to the degree of refinement of their respective astral bodies (*linga sharir*).

* Commentary on the Sutra. * भुवनज्ञानं सूर्ये संयमात् । (३–२६)

It has been said that astral body links the psychic body with the physical body and it is the desire of a person that acts as a motive power which governs the astral movements. A person with a strong desire to live and have the enjoyments of the physical plane makes the astral body gravitate towards the physical plane. The astral body can be directed towards any of the astral spheres by developing such desire and acquiring the necessary refinement of the astral body. Such desire shall come into effect no sooner than the astral body is detached from the physical body after death or in life through the practice of yoga. Untruthfulness and vicious desires, anger, lust for sensual pleasures and worldly attachments for wife, children, wealth and other secular possessions attract the astral body towards the physical plane. Vices, anger, and lust, etc., disintegrate the astral body and serve as a lead weight to keep it down. On the other hand calmness of mind, peace, love and virtuous deeds of philanthropy and magnanimity raise the astral refinement. The finest state of refinement of the astral body is acquired through meditation and desirelessness. When a person raises his astral fluid (*prāna*) through spinal (the different *chakras* of sushumnā) to cerebrum, the degree of refinement acquired by the astral body at each of the *chakras* qualifies the person for the corresponding astral sphere to which he shall be entitled to rise after death. If a person can dislink the psychic body from the physical one, he can visit them even in life and come back to his physical frame. Evolution of *Prāna* at its highest degree makes it merge in the universal *Prāna* and then in Brahman.

If the astral body is defiled and darkened with sinful deeds, it would descend even to lower planes of existences such as of evil spirits, ghosts, *rākshasas,* etc., and even to the planes of animals. Mention is made of even dark regions called hells to which persons with darkened astral bodies are lowered. Hells are described as covered with darkness and are earthy, watery, fiery, airy and ethereal. Perhaps they are the same as in vegetable-life-living beings of water, they that live within the hot wombs of the earth, animals and birds respectively. They are correctly said to be groping in darkness, because of their lacking in illumination of spirit, intel-

lect and even of senses of perception. On the human plane as well there are persons who are decidedly not higher than animals by nature and are called human brutes and those whose lot is to suffer lifelong miseries can be said to be in hell on the human plane.

Pious persons still possessed of desire of enjoyments are said to depart after death through the path of the moon to *swarloka*, and those who have become free from all desires of secular enjoyments and of heaven rise by the path of the sun to the spheres of *Maharloka* and the higher ones according to their stage of evolution. Those who cannot rise by either of the paths take birth on this sphere directly.

In the same connection it will not be out of place here to explain the *uttarāyana and dakshināyana gati* referred to in *Gitā vide (8.26)*. It is said that those who are yogis prefer to die during the *uttarāyana* period when the Sun moves northwards. If they die during the other half of the year there is a likelihood of their not rising higher. The reason is that the Sun radiates *Prāna* as has been said before. The universal *Prāna* on the northern hemisphere is on the increase or high tide as the Sun moves northwards with the lengthening of the day time and on the decrease or low tide during *dakshināyana* with the shortening of day. Therefore when an individual *prāna* leaves the physical body, it receives lift with the increasing universal *Prāna* in his march upwards to higher regions during *uttarāyana* and gets a setback during *dākshināyana*, as his speed will be accelerated or retarded by the high or ebb-tides of the universal *Prāna*. Those who are not yogis, but otherwise pious and virtuous also try to rise up but cannot rise to the solar region, they simply rise up to the lunar one.

By the way it may also be explained how the solar and lunar eclipses affect our astral bodies for the same reason. When an eclipse occurs the natural supply of nourishment to astral fluid is cut off and the natural consequence follows in the shape of deterioration of the astral fluid. In order to make up the deficiency meditation of God and concentration of mind on one's self, the main sources of all *prāna*, are prescribed. It is therefore a custom with the Hindus to bathe in some river

or tank before an eclipse begins and sit all alone for meditation till it is over. Joyful mind also helps the astral body, therefore it is enjoined to give charity to the poor and the depressed during the period of an eclipse, as charity makes both the benefactor and the receiver of charity happy and joyful.

The astral fluid is so called because it shines like stars in its purest state of refinement, but it darkens and becomes defiled through evil deeds and vicious desires, which then becomes dull lacking brightness and tends to sink down to lower planes.

The complexion of Shiva is therefore painted as bright as the moon, and of ghosts and evil spirits as dark.

Let us therefore sing with the great poet Dr. Rabindra Nath Tagore in his beautiful song:—

Inner mine, evolve thou, my inner self eh,
Purify, brighten it and make it beautiful eh,
On thy lotus feet make my mind stable, eh,
Make it joyful, joyful, joyful, eh.

Chapter IX

(Prāna Continued.)

SHAKTIPAT

Prāna on the physical plane is a very fine form of energy differing from the physical energy in respect of its being life-energy and as such cannot be created independently of human body by lifeless machines. It is the motive force which keeps up the whole living organism of animal life in working order. It works not only the body but the mind and intellect as well, and manifests its existence as life. It flows like an electric current through the wirework of the nervous system, it connects the gross body of flesh and blood with the finer forces of mind and intellect. In sanskrit it is called *Prāna*, the nervous system functioning with that energy is called *prānamayākosha*, and the animate being is named *Prāni*. All the functions of the body, mind and intellect depend for their working on the energy of *prāna*. Therefore by acquiring control over this force a person is able to control the movements of his mind and body at will, he can then suspend the activity of his mind and even of the body if he likes and bring his mind and breath under perfect control.

As *prāna* in the ordinary persons is outflowing, it connects the mind with the senses of perception and keeps it always outflowing, but when it is made to rise up the spinal cord to cerebrum, it detaches the mind from the nervous centres in the brain, and mind gradually soaring up through the different stages of concentration loses itself ultimately in a trance of deep meditation. According to yogis the seat of this force is in the *moolādhār*, which is figuratively named as *Kundalini Shakti* or Serpent Power and is described as sleeping in an ordinary person with three and half coils, closing with its hood the entrance to the spinal passage. When roused it gives manifestation to many physical and mental signs and various miraculous powers. It can be roused by various means as selfless work, deep meditation and intense

devotion to God and also by the practice of certain physical exercises.

This astral force can also be roused by the magnetic influence of other persons. Such great personalities have their *prāna* and mind on a higher potentiality and when approached they tend to raise the *prāna* of others from a lower potentiality to a higher one. The process may be compared with the flow of an electric current. But in this case the process is not an automatic one, but depends wholly on the will of the master mind. Among the Hindus the process is known as initiation by *Shaktipāt Deekshā*, and may be defined as the process of spiritualizing a man with the charge of psychic force. When psychic force is roused in this way the nerves of the person so favoured are put to involuntary motion and in course of time begin to act upon the mind bringing in peace and calmness of higher concentration. *Shaktipāt* is not to be confused with mesmerism or hypnotism, because the effect of *Shaktipāt* is everlasting and elevating and thereby a person acquires in him the power of rousing the same in others and becomes himself by gradual development a magnetic personality with a capacity to make others like himself by touch, thus continuing the line of succession. Another difference of importance is that it makes a person both spiritual and talented, and acquire a capacity to work in any sphere of life with competency. He is as it were, permanently infused with an elixir of life elevating him morally, intellectually and spiritually. *Bhakti* or *Divine love* can also be acquired through *shaktipāt*. The power of kundalini is then called *Allhādini Shakti*. *Shaktipāt* can be affected by sight, touch, *mantra*, or simply by the will power of the master; in the last case it works at long distances as well.

Shaktipāt is in a way an injection of *Shakti*. The master injects in the astral body of the initiated a current of psychic power, or a doze of astral fluid of a high potentiality by the touch of his hands, by casting a look or by speaking out to him some word or words called *mantrās*, or any one of God's holy names, or simply by a mere thought. When the Divine Power is thus transmitted She acts in the favoured in such a way that the dormant power of kundalini is awakened, or

we may say that the fire of kundalini is ignited and set into flames throughout the nervous system, which ultimately opens the door of *Sushumnā* and rises up to cerebrum (*sahasrār*) piercing through the six centres of the spinal passage along with the nervous centres in the medula oblangata. *Shaktipāt Deekshā* is also known as *Vedha Deekshā*. The term *vedha* literally means piercing through, because the Guru rouses the kundalini and makes Her pierce through the six *chakras*. By touch, look and thought the Shakti travels from one body to the other through the medium of the all-pervading Astral fluid; whereas in the case of speech the words spoken serve as medium for carrying the *Shakti*. Such words are called *Shaktisamputitha* mantras or in other words mantras charged with Shakti.

As a rule all persons are not capable of receiving this *Shakti* even if a *Guru* so desires, but a person's receptive capacity can be gradually developed irrespective of sex, age, caste, creed, or nationality. A person's receptive capacity can be gradually raised by pious deeds, pure thoughts, devotion to God and ardent prayers to Him and selfless service of parents, spiritually advanced persons, and Guru. Manifestation of *shakti* also varies with different persons according to one's habits, nature and way of living. Householders too gain through *Shaktipāt*, which in fact knows no barriers.

Chapter X

SIGNS OF AN AWAKENED KUNDALINI

चतुर्विधा सा संदिष्टा क्रियावत्यादि भेदतः ।
क्रियावती वर्णमयी कलात्मा वेधमय्यपि ॥

"According to her manifestations Kundalini is regarded as Kriyāwati, Varnamayee, Kalātma, and Vedhamayee."

Shaktipāt deekshā is therefore of four kinds according to the above-named manifestations of *Shakti.* When Kundalini awakens one invariably feels some involuntary movements of the body, which begin with trembling and shaking with an intensity varying with different persons. Some experience violent shaking of different kinds, as does a car before starting when the dynamo begins to work. Such physical movements are accompanied with a heretofore-not-experienced feeling of pleasure of spiritual awakening, and the brain becomes heavy as under intoxication. These are the first symptoms of an awakened Kundalini and are followed by various signs and experiences too many to be enumerated.

The full course of an awakened Kundalini can be classified differently according to its different aspects of manifestation, as *Bhakti, Jnāna,* and *Yoga.* Again manifestation of *yoga* can be sub-classified as *Hatha, Mantra, Laya* and *Rājayoga.* Therefore the *yoga* of Kundalini is known as *Mahāyoga.* It is also sometimes called *Siddhayoga* because it can be acquired only through the favour of a perfect master (Siddha Guru) without any effort on the part of the initiated. *Mahāyoga* is also sometimes erroneously called *Rājayoga* after the name of one of its most prominent part. Readers must have come across the mention of only four divisions of *yoga, viz., Karmayoga, Bhaktiyoga, Rājayoga* and *Jnānayoga.* An awakened Kundalini comprehensively covers the whole field, but here we are concerned with the subject only so far as it pertains to the first classification, because *Bhakti* is a necessary qualification for all seekers after spiritual Truth. Divine

Love or *Bhakti* combined with yoga soon helps the devotee to attain *Brahmajnāna, i.e.*, knowledge of God. *Karmayoga* is simply the performance of all duties for duty's sake regardless of fruits. It is a settled fact that *Moksha* is not the result of any action, but is only an act of realization. Without knowledge of *Brahman* no *moksha* is possible, declare the scriptures and the knower of *Brahman* becomes *Brahman* himself. As it will be clear from the following verses quoted here from *Brahmanikam* of *Shri Vāsudeva Brahmendra Saraswati* that realization of *Brahman* comes only through the favour of God and a kindly look of the master in the form of *Shaktipāt.*

तत्त्वज्ञानेन मायाया बाधो नान्येन कर्मणा।
ज्ञानं वेदान्तवाक्योत्थं ब्रह्मात्मैकत्वगोचरम् ॥
तच्च देवप्रसादेन गुरोः साक्षान्निरीक्षणात्।
जायते शक्तिपातेन वाक्यादेवाधिकारिणाम् ॥

"Disillusionment from Māyā is possible through the realization of Truth and not by any other action. That realization consists in the knowledge of the sameness of Brahman with Self, as is asserted by the sayings of the Vedanta Philosophy. Such realization comes to deserving persons through the favour of God and through Shaktipāt as a result of the direct look of a Master."

It has been said that through *Shaktipāt kundalini* of the favoured is soon awakened and *Mahāyoga* or *Siddhayoga* is the direct outcome. In other words *Hathayoga, Mantrayoga, Layayoga* and *Rājayoga* dawn on the initiated by stages, if he possesses a strong faith and *Bhakti* for both God and his Guru. *Rājayoga* is but another name for God realization and as such in effect a synonym for *Jnānayoga*. When *Rājayoga* is mentioned different from *Jnānayoga* it stands for the yoga of meditation. *Hatha, Mantra, Laya*, and *Rāja* the fourfold classification of *Mahāyoga* may be defined as follows :—

Hathayoga pertains to the evolutionary manifestation of kundalini on the Physical plane. The term *Hatha* is a word of two sanskrit letters '*ha*' and '*tha*'. '*Ha*' denotes the sun and '*tha*' denotes the moon; and therefore the term *Hathayoga* means a union of the sun and the moon. There-

fore all practices of the body that bring about the union of *Idā* and *Pingalā*, *prāna* and *apāna*, and the merger of mind in *Prāna* form the subject of *Hathayoga*.

Manifestation of kundalini on the plane of speech is called *Mantrayoga*. It is for this reason that a master wishing to awaken the kundalini of a person initiates him or her by transmitting his force through some word or words spoken to the initiated. Such word or words are called *Mantras*, so called because by repetition of those words the initiated is freed from the bonds of *Māyā*. मननात् त्रायत इति मन्त्रः ।

Psychic stage of spiritual evolution on the plane of mental submergence into a state of trance is called *Layayoga*. Usually this stage of mind is preceded successively by the concentration of mind or deep thinking leading finally to an abstractedness of mind. It can also be achieved by fixing the mind on *Antarnāda*, viz., certain sounds audible from inside resembling the sounds of chiming of bells, flute, drum-beating, and thunder, etc., and are called the music of ***Anāhat Nāda***.

The plane on which Peace and Light of spiritual Illumination shine forth is called *Rājayoga*. Rāja is a sanskrit word derived from the root *Rāj* to shine. *Rājayoga* is the ultimate realization of God within one's self. *Rājayoga* leads one to the realization of oneness with *Brahman*, and therefore leads to *Jnānayoga*. Evolution of kundalini on the plane of emotions, when all base thoughts and emotions of anger, lust, etc., are overpowered and subdued under the all-predominating emotion of Love for God and everything spiritual, is called the awakening of *Āllhadini Shakti* and is ***Bhaktiyoga***.

Kriyawati

Manifestation of Kundalini on the plane of *Hathayoga* is known as *Kriyāwati*. The initiated then performs the manifold exercises of *Hathayoga* involuntarily. He does not do them intentionally, but undergoes the influence of the new born force automatically. The exercises of *Hathayoga* are classified under the heads of *asanas*, *mudrās*, and *prānāyām*. Under the influence of the force of awakened Kundalini one performs them not understanding the significance of what he

does. He performs many exercises not found in any treatise on yoga; they are sometimes very intricate and difficult muscular exercises quite hard to be practised otherwise. One without the influence of the force of Kundalini is often quite unable to twist one's limbs in the requisite manner. Ordinarily more important of these exercises are prescribed in text books of *Hathayoga* for a novice for the purpose of arousing kundalini, but strange it looks that the aroused Kundalini also performs them very perfectly and in a way easy of practice, refreshing and conducive to health and meditation. Almost all the exercises pertain to the nerves of the spinal system and do not disturb the function of the autonomous system, though their effect on them is one of health and regularity. Besides She makes a person do bodily movements of other sorts such as walking, eating, laughing, weeping, etc.

The autonomous system of nerves including the sympathetic and the para-sympathetic systems worked by *Prāna* and the central system worked under volition of mind are thus simultaneously affected by the aroused power of kundalini and a neutralizing effect of both *Prāna* and *Mind* is experienced. First a partial neutralization makes the mind lose its wavering nature and then complete neutralization of the two causes complete suspension of both. It should not be lost sight of that mind occupies a subordinate position under *Prāna* which controls every activity of mind and body. The Atharva Veda therefore prays vide 11.4 (6) 1.:—
प्राणाय नमो यस्य सर्वमिदं वशे। यो भूतः सर्वस्येश्वरो यस्मिन्त्सर्वं प्रतिष्ठितम् ॥
"Bowing to Prāna, under whose control, is all this, who is the master of all and by whom everything is supported." Control over *prāna* automatically affects control over mind and senses. Automatic performance of exercises by the force of aroused Kundalini in a systematic manner disconnects the mind from the nervous system for the time and the mind thus freed from the nervous activities acts as a mute spectator for that period, the whole system autonomous and central becomes autonomous for the time. The autonomous system also gains strength and begins to work properly. It builds up health, removes disorganisation, cures diseases and improves the tone of the

whole system. Mind detached from the nervous system also gains strength and learns to stand aside mute at other times as well, and acquires to some extent control over the autonomous system also.

The exercises of *Hathayoga* as performed by Kundalini are natural and as such when practised voluntarily by any person for a sufficiently long time help to arouse Kundalini. They are prescribed in various treatises on *Hathayoga*, but they ought to be learnt from an expert master and practised under his strict guidance.

How these exercises are connected with the rousing of the Kundalini is a matter for research, though various attempts are being made to explain their action on the nervous plexuses, they are generally based on vague speculations. Unfortunately we have yet no institution worth the name where a batch of ardent and sincere students with a good knowledge of anatomy and physiology with their Kundalini aroused could take up the research work in that direction. Generally anatomists and physiologists are quite ignorant of and indifferent to this sphere of study.

It appears most probable that practice of these exercises, done either voluntarily or involuntarily, acts on the spinal plexuses and as a reaction on the autonomous one generate simultaneously opposite charges of *prāna* and *apāna* in the two systems. The two charges, if they be so called on the analogy of electric charges, give birth to corresponding currents, which a yogi feels and they can be made to flow up his spinal cord. When the two forces rise up through *chittrā* or the grey portion of the spinal cord on both sides, right and left, they tend to cause a neutralization or discharge of the opposite dynamic forces through the empty canal at the different spinal centres and ultimately rise up the medula oblangata and cerebrum. With the complete neutralization of both the forces in medula oblangata or higher up, a soothing and peaceful effect on mind is produced which ultimately is merged in a trance and gives effect to a stop to the efferent and afferent impulses. Mind becomes vacant and with the spent-up force of *prāna* ultimately enters into *samādhi*.

Kalavati and Varnamayee

As *Kalāvati* the evolution of Kundalini traverses the unfoldment of the five *kalās* or phases of involution enumerated in the first chapter. According to the *Shaiva* philosophy there are six transits of involuntionary creation; three of them pertain to names and three to forms covering the whole field of creation. Manifestation of names consists of three steps namely वृर्णं letters of alphabet, पद् words and *mantrās* or sentences. There are fifty alphabets according to *Sanskrit* orthography and eighty-one kinds of words. There are three persons, three genders, three numbers and three tenses, therefore, all words fall under $3 \times 3 \times 3 \times 3 = 81$ forms. Three persons are—*first, second* and *third*; three genders are—*masculine, feminine* and *neuter*; three numbers are—*singular, dual* and *plural* and three tenses are *past, present* and *future*. And there are eleven classes of *mantras* pertaining to eleven *rudras* respectively. Ten *prānas* and *ātmā* are the eleven *rudras* * *vide Vrihadāranyak Upanishad* 3. 9. 4. Here ten *prānas* denote the five senses of perception and the five powers of action; and *atmā* denotes Self reflected by *antahkaran* (Mind). See *Shankarāchārya's commentary on Brahma Sutras* 2. 4. 6.† Therefore all sentences serving as an expression of the whole field of our knowledge and activities are eleven-sided.

Every name connotes some form and every form is objective. Manifestation of forms is also a succession of three steps, they are *Kalās* (phases), *Tattwas* (principles) and *Bhuwanas* (spheres). There are five *Kalās*, thirty-six *tattwas*, and two-hundred and twenty-four spheres. The subject has already been dealt with at length in chapter one. Here we reproduce in short the same for our readers' convenience. The five phases are *shāntyātitā, shānti, Vidyā, Pratishthā* and *Nivritti*. They cover thirty-six principles as follows:—

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* नथाचोदाहृता श्रुतिः। कतमे रूद्रा इति दशेमे पुरूषे प्राणा आत्मैकादशः (वृ. ३–९–४) इति।

आत्म शब्देन चात्रान्तःकरणं परिगृह्यते, करणाधिकरणात्। प्राणाः शब्द स्पश रूप रस गंध विषयाः पंच बुद्धिभेदास्तदर्थानि पञ्च बुद्धीन्द्रियाणि। वचनादानविहरणोत्सर्गानन्दाः कर्मभेदास्तदर्थानि च पञ्च कर्मेन्द्रियाणि।

† where Prānas are explained to mean 5 senses and 5 functions of action and antahkaran quoting the very Shruti quoted above.

1. *Shiva* and *Shakti* in Embryo. 2. *Sadāshive, Ishwar* and **Shuddha** *Vidyā.* 3. *Māyā, Kāl* (time) *Kalā,* (phases of manifestation in space), *Vidyā* (Cognisance), *Niyati* (laws of nature), *Rāga* (attachment) and *Purusha* (Soul) 4. First twenty-three principles of *Sāmkhya* Philosophy and fifth Earth the last twenty-fourth principle. Shaiva philosophers claim that complete emancipation from the bonds of *māyā* can be had only through purification of the aforesaid thirty-six principles from earth upwards, in other words, with the evolution of self through the unfoldment of these cosmic folds. This process of evolution of self is called *Tattwashuddhi* (purification of principles), i.e., detachment of self from them. A yogi thus evolves his self phase by phase commencing from *Nivritti Kalā* rising up to the *Shāntyātitā.*

निवृत्या रुद्रपर्यन्ता स्थितिरण्डस्य शोध्यते।
प्रतिष्ठया तदूर्ध्वन्तु यावदव्यक्तगोचरम्॥
तदूर्ध्वं विद्यया मध्ये यावद्विद्येश्वरावधिः।
शान्त्या तदूर्ध्व-मध्वान्ते विशुद्धिः शान्त्यातीतया॥

First through Nivritti (renunciation) up to Rudra the existence of the cosmic egg is purified, secondly through Pratishtā (Establishment of renunciation) are purified the higher principles till Avyakta has been reached, still higher in the middle through vidyā, i.e., knowledge of self upto the limit of the Lord of Vidyā through Shānti of still higher principles and upto the end of the journey purification is achieved through Shāntyātitā.

It is said that this can be done through *Shaktipāt Deekshā* only.

शक्तिपातसमायोगादृते तत्वानि तत्त्वतः।
तद्व्याप्तिस्तद्विशुद्धिश्च ज्ञातुमेव न शक्यते॥

Translation.—*The principles in their essence and pervasion of the* **Atmatattwa** *in them and its purification from them, cannot be known except through* **Shaktipat**.

Atmatattwa though pure and unsoiled by the 24 principles of Prakriti appears indentical with them through what is known as *Dehādhyāsa* (a false notion of oneness with the body). It

appears identical with the body through pervasion (*Vyāpti*) and its real pure nature is lost sight of, on account of its perverted knowledge (*viparyaya jnāna*). True knowledge of the *Atmatattwa* as different and separate from all the constituent principles of the *sthula, sukshma* and *kārana* bodies is its purification (*Vishuddhi*). By purification of the principles of Prakriti is also meant the true knowledge of their being different from the *Atmatattwa.* Thus the true knowledge of the real nature of both leads to salvation. Also see *Patanjali Yogadarshana*—

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥ (यो० द० ३-५५.)

On equal purification of both Sattwa (intelligence) and Purusha (Ātmā) Kaivalyam or Moksha is achieved.

Pervasion and purification of the principles in their essence cannot be known except through *Shaktipāt.* In the reverse order of evolution commencing from the lowest phase the very terms *Nivritti, Pratishthā, Vidyā, Shānti* and *Shāntyātitā* connote opposite meaning to the aspirant. In the case of involution the terms are used in relation to the involved self and in the case of evolution the same terms are used in relation to the evolving self but with a different meaning. In the first case *Vidyā* connotes cognisance; *pratishthā* establishment of the bondage of self; and *Nivritti* connotes the end of creation; whereas in the reversed order they connote renunciation, confirmation of renunciation and knowledge of self respectively. The choice of nomenclature is such that the same terms serve the purpose both ways.

The five phases abovenamed are one after the other traversed up by the awakened Kundalini on her journey to meet Her Lord and as such is named *Kalāvati.* On the objective side of forms therefore the evolution of the Kundalini is called *Kalāvati.* In the same way her evolution on the side of names is known as '*Varnamayee*', *i.e.*, pertaining to alphabets. Varnamayee and *Kalāvati* both combined cover the whole field of names and forms.

As the subject of *Kriyāvati* forms that branch of Yoga which is commonly known as *Hatha Yoga*, the subject of *Kalāvati* forms the branch of *Laya Yoga* and that of *Varnamayee*

forms the branch of *Mantra Yoga. Kriyāvati* prepares the body for the upward journey through physical exercises and detaches the mind and *prāna* from the physical plane elevating them by degrees to higher ones. Then the task is taken charge of by *Varnamayee* and *Kalāvati* successively.

Varnamayee forms the subject of *mantra yoga*, when Kundalini plays as *Saraswati*, the goddess of speech, in the *Vishuddha Chakra*, She as *Varnamayee* awakens in the yogis divine vocal powers so far lying dormant. He begins to utter letters, words, sentences and *mantras* in sanskrit and different languages, automatically sometimes quite unknown to the person. He utters sounds resembling the sounds of animals, birds, and many deformed sounds, sometimes he composes poetry, sings hymns in different musical tones and recites different names of God. The *mantras* that he speaks out are *siddha mantras*. As in the case of *Kriyāvati* the physical exercises experienced under the influence of Kundalini, if prescribed to a novice help to arouse his Kundalini; so these *siddha mantras* also, if prescribed to a novice, will help to awaken in him his kundalini through *japam*.

As the creation of forms emanates from the *adhyatma-bhāva* so emanates the speech. **All sounds and voices with or without a meaning originate from that very source.** Therefore, scriptures declare that **word is God** (*Shabda Brahma*). Even St. John says in the **Bible** "*In the beginning was the word, the word was with God and the word was God.*" **That** word was no other than '*Om*', assert the *Vedas*. *Om* is a compound of three letters *A+U+M*. *Om* is an all-pervading sound like God and is apparently hidden behind every sound. *A* is the first of the alphabets and the first and the foremost of all vowels. It is as such, necessary for the utterance of every sound. A baby or a dumb person or animals only capable of producing simply vibrations of vocal organ in the throat or larynx would simply utter *A*; then with the different motions of the tongue sound of other letters clothe the sound of the unclad *A*. No sound is utterable without the sound of *A* at its end or (not ending with) any other vowel. *A* is the first vowel; then follow e, i, o, u. *U* therefore denotes a modification of the first sound. The nasal sound of *M* accompanies

every sound in a more or less degree through one's nasal pronunciation or through its resounding in outer space. Thus *Om* serves as a background for all spoken words or unspoken sounds, therefore it is called *Shabda Brahma,* Logos, the word of God incarnate. The Hindu philologists have defined speech as manifesting on four stages of *Parā, Pashyanti, Madhyamā,* and *Vaikhari. Parā* is the highest *Chiti Shakti, i.e.* pure consciousness—the unmanifested origin of all knowledge. *Pashyanti* is the first manifested consciousness—the seat of all knowledge. *Madhyamā,* the intermediary, is its manifestation in the form of ideas and thoughts. *Vaikhari* is the vocal speech—an expression in the garb of words. The Sanskrit fifty letters of alphabet consist of sixteen vowels :—

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः

The 25 consonants are divided into five groups. They are क् ख् ग् घ् ङ्, च् छ् ज् झ् ञ्, ट् ठ् ड् ढ् ण्, त् थ् द् ध् न्, प् फ् ब् भ् म्. The first two of each group of five being hard, next two soft, and the last—fifth nasal. Nine are semi-consonants and sibilants, viz., य् र् ल् व् श् ष् स् ह् ळ्। क्ष is a compound letter of क्+ष्।

All *mantras* are composed of letters and as such sounds of their pronunciation affect the body and mind, and fixing the attention of mind on their meaning influence the mind also. Chanting of *mantras* involves thus a three-sided function. Their pronouncing is a vocal exercise, fixing the mind on their meaning is a mental work, whereas hearing of the sound acts on the brain. The first affects the *Prāna Shakti,* the second influences the mind and the third acts on the brain centres. Mantra is so called for the second reason. मननात् त्रायत इति मंत्रः। Again, the act of pronouncing and hearing of sound act directly on the nervous centres in the brain and indirectly on the triple system of *Idā, Pingalā* and *Sushumnā,* the six *chakras,* and through the *chakras* on the five principles of earth, water, heat, air, and ether. For understanding the relation of *mantras* with the science of *yoga* it is necessary to know the relation of the alphabet with them separately. The following is given from *Shāradā Tilak, patal II.* According to the effect of sound all the vowels are mainly connected

with *Idā*. Again, short vowels pertain to *Pingalā*, long pertain to *Idā* and the four vowels ए ऐ ओ औ to *Sushumnā*. The nasal sound pertains to *Atmā* and *Visarga* to *Shakti*. The short vowels are of masculine gender, the long vowels are of feminine gender and the four ए ऐ ओ औ are of the neuter gender. Twenty-five consonants from क् to म् are mainly connected with *Pingalā* and the nine semi-consonants and sibilants are connected with *Sushumnā*. Again, all the consonants from क् to क्ष् with short vowels get connected with *Pingalā*, with long vowels with *Idā* and with ए ऐ ओ औ with *Sushumnā*. With *nasal* ending affect *Atmā* and with *Visarga* ending affect *Shakti*. Their arrangements in relation to the six *chakras* are as follows: The sixteen vowels are attached to the sixteen radii of *Vishuddha chakra*, from क् to ठ् the twelve consonants are related to the twelve radii of the thoracial *Anahata chakra*, from ड् to फ् to the ten radii of the lumber *Manipur chakra*, from ब् to ल् to the six radii of the sacral—*Swādhisthān chakra*, व् श् ष् स् to the four radii of the pelvic—*Moolādhār chakra* and ह् and क्ष् to the two radii of the *Ajnā chakra* in the middle of the eyebrows, and ळ to the *Guru chakra* in the *Sahasrār*.

एषु स्वराः स्मृताः सौम्याः स्पर्शाः सौराः शुभोदयाः ।
आग्नेया व्यापकाः सर्वे सोम सूर्याग्नि देवताः ॥ (शा. ति. २–२)

तत्वात्मानः स्मृताः स्पर्शाः मकारः पुरुषो यतः ।
व्यापका दशते कामधनधर्मप्रदायिनः ॥ (२-४)

विन्दु पुमान्रविः प्रोक्तः सर्गः शक्तिर्निशाकरः ।
स्वराणां मध्यमं यच्च चतुष्कं तच्च नपुंसकम् ॥ (२–६)

पिंगलायां स्थिता ह्रस्वा ईडायां संगताः परे ।
सुषुम्नायां मध्यगाज्ञेया श्चत्वारो ये नपुंसकाः ॥ (२–७)
वाय्वाग्निभूजलाकाशाः पंचाशल्लिपयः क्रमात् ।
पंचह्रस्वाः पंचदीर्घाविन्द्वन्ताः संधिसंभवाः ।
कादयः पंचशः ष क्ष ळ स हान्ताः प्रकीर्तिताः ॥ (२–९)·

Classification of alphabets according to their pronunciation is shown below=अ आ क ख ग घ ङ ह and visarga are

gutteral, इ ई च छ ज झ ञ य श are hard palatine, उ ऊ ओ औ प फ ब भ म are labials, ऋ ॠ ट ठ ड ढ ण र ष are soft palatine, ऌ ॡ त थ द ध न ल स are dentals, ङ ञ म ण न and *Anuswār* are nasal and व is labio dental.

Here is given below the western system of transliteration for readers' help to understand the orientalists system:—

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ
a	ā	i	I	u	ū	ṛ	ṝ	ḷ	ḹ

ए	ऐ	ओ	औ	ं	ः
e	ai	o	au	ṃ, or ṁ	ḥ

Gutterals	क्	ख्	ग्	घ्	ङ्
	k	kh	g	gh	ṅ
Hard palatine	च्	छ्	ज	झ्	ञ्
	c	ch	j	jh	ñ
Soft palatine	ट्	ठ्	ड्	ढ्	ण्
	ṭ	ṭh	ḍ	ḍh	ṇ
Dental	त्	थ्	द्	ध्	न्
	t	th	d	dh	n
Labial	प्	फ्	ब्	भ्	म्
	p	ph	b	bh	m
	य्	र्	ल्	व्	श्
	y	r	l	v	s
	ष्	स्	ह	ळ	
	ṣ	s	h	ḻ	

Nasal sounds (*anuswār*) pertain to *Atma* and *Visarga* to *shakti*, i.e., the *Adhyātma* and *Bhoota Bhāvas* respectively.

Pronunciation affects the motor nerves of tongue and acts on the sensory nerves of touch, throat, palate, nose, upper teeth and lips and thus acts on the cerebellum, the hinder and lower parts of the brain near *Ajnā chakra*, the seat of the most of the nerves of cranial system and as such falls under *Hatha yoga*. *Sound* acts on the auditory nerves and strikes the auditory sensory centres in the brain

Their connection with the five principles are shown in the following table showing as well their relation with *Ida, Pingala* and *Sushumna* and the six *chakras.*

The five principles	Ida (the moon) Vowels स्वरा:			Pingala (the sun) consonants :— स्पर्शा:						Sushumna (Fire) Semi-consonants & Sibilants व्यापका:						Remarks
	Vishuddha chakra			Anahata			Manipur			Swadhisthan		Mooladhar		Ajna	Sahasrar	
	Short, Masculine	Long, Feminine	Neuter													
Air	अ	आ	ए	क्	च्	ट्	०	त्	प्	०	य्	०	ष्	०	०	Sense of touch & Power of grasping
Heat	इ	ई	ऐ	ख्	छ्	ठ्	०	थ्	फ्	०	र्	०	०	क्ष्	०	Sight & Power of motion
Earth	उ	ऊ	ओ	ग्	ज्	०	ड्	द्	०	व्	ल्	०	०	०	ळ	Smell & Power of excretion
Water	ऋ	ॠ	औ	घ्	झ्	०	ढ्	ध्	०	भ	०	व्	स्	०	०	Taste & Sexuality.
Ether	ऌ अं	ॡ अः	०	ङ्	ञ्	०	ण्	न्	०	म्	०	श	०	ह	०	Hearing & Speech
	Pingala	Ida	Sushumna	Pingala						Sushumna						
	Ida															

and as such falls under *Laya yoga;* whereas its *meaning* influences the mind and as such fills the mind with emotions of love, pleasure, peace and devotion which forms the branch of *Bhāva:yoga or Bhakti yoga.* But the action on the sensory nerves of touch is less effective than that on the auditory ones which plays the most significant part. All senses have deep connections with the efferent nerves throughout the body and every perception reacts on the latter. The reaction can be directed to particular desired centres with a scientific manipulation of different shades of the perceptions under consideration. Sense of touch is correlated with air and sense of hearing with ether. Air and ether, both the principles being finer than the rest, work through vibratory impulses. It has been shown that the sound of different letters cause corresponding vibrations on the nervous systems of *Idā, Pingalā* and *Sushumnā*, the six *chakras* and all the five principles of matter. But a *yogi* is interested in those sounds only which arouse vibrations through *sushumnā.* Therefore such words as are composed of ए ऐ, ओ औ, य् र् ल् व् श् ष् स् ह, visarga and nasal sounds are used to form *mantras* which serve to arouse the power of kundalini. Sanskrit *mantras* and names of God are therefore generally composed of such letters; for instance we have *Om, Hari, Har, Rām, Shiva, Isha, Hrim, Aim, Shreem, Hum,* etc. The mantras for the attainment of *moksha* generally end with *Namah, Swāhā, Hum,* etc. क is also often added as in *Shankar, Krishna, Kāli, Kleem,* as it stands for Brahman—'कं ब्रह्म'।

Consonants are not pronounceable without the help of a vowel ending, therefore every consonant in sanskrit script is a single letter syllable ending with अ. For instance क् is a consonant without the terminal अ and is therefore not pronounceable and क=क्+अ can be pronounced. Again, every alphabet singly is a mono-syllable word with a meaning and in the nominative case singular number, neuter gender, takes the form कं खं, etc., and is also a separate one-letter mantra. These one-letter mantras connote a sense, their meanings as per *Akshamalopanishada* are here given below :

अं = All-pervading, eternal; आं=force of attraction working universally; इं=peaceful power of nourishment; ईं=pure, and power of speech; उं=the essence of all powers; ऊं=the unbearable power of expulsion; ऋं=disturbing agitation of mind; ॠं=the bright power of hypnotism; ऌं = hypnotic influence creating hatred; ॡं=hypnotic power; एं= the Purest; ऐं=The purest power of attracting all persons; ओं=The ever pure word God; औं=embracing all words and attractive; अं=hypnotic influence on animals; अः= destroyer of death; कं=propitious, antidote against all poisons; खं=all disturbing; गं=greatest remover of all obstacles; घं=the fortunate giver of stability; ङं=antidote for all deadly poisons; चं=the cruel, destroyer of amenities; छं=the greatest remover of evil spirits; जं=unrivalled destroyer of black magic; झं=destroyer of evil spirits; ञं=conqueror of death; टं=the fortunate, curer of all diseases; ठं=lunar; डं=antidote for poisons; ढं=fortune giver; णं=giver of siddhis; तं=joyful, giver of all fortunes; थं= pure, producer of virtues; दं=pleasant, giver of greatness; धं=curer of deadly fevers; नं=the peaceful giver of enjoyments and moksha; पं=grave, destroyer of obstacles in the shape of poison; फं=a shining giver of *animādi siddhis*; बं=good looking, destroyer of all bad habits; भं=destroyer of all evil spirits; मं=hypnotiser of the opponents; यं=all-pervading sanctifier; रं=fire; लं=the shining protector of the world; वं=pure water; षं=the pure, giver of all fruits; शं=white, giver of virtues, wealth and fulfiller of desires; सं=cause of all; हं=pure, embracing all speech; ळं=chief giver of all *shakti*, क्षं=embodiment of illumination and a help in the realization of the highest as a forgiver of sins.

Two or more letters with different vowel-endings form bigger words. These words again convey some meaning. Therefore a mantra consisting of a number of words would convey a sense as a whole but for its being propitious each

letter and word or words taken singly and collectively should cast their respective good influence. Therefore all letters, consonants and vowels, forming each of the words of a mantra must be so chosen and arranged as would help in producing the desired effect by their collective pronouncement. For instance, '*Namah Shivāya*' is a mantra, it consists of two words and five letters with different vowel terminals. Their collection is a complete sentence conveying a meaning, *i.e.*, bow to *Shiva*. The word *Shiva* is a name of God and also means the propitious one. Again, all the consonants and vowels regarded singly are each one of them possessing a propitiousness in its triple bearing, *i.e.*, in respect of their pronunciation, sound and meaning.

Om is also called *Pranava* and is a name of God. *Atharvashikhopanishad* says that *pranava* is so called because through its repetition it makes all the *prānas* bow down unto *Paramātman* who is the soul of all souls. प्राणान्सर्वान् परमात्मनि प्रणामयतीत्येतस्मात् प्रणवः। It is so because the pronunciation of *Om* generates currents of Prāna to flow up the *sushumnā* to *Sahasrār*, where they merge into Paramātmā. Similarly, other names of God like *Rām, Hari,* etc., whose letters are connected with *sushumnā* also serve the same purpose. The Arabic word, Allah also satisfies the above test but the words God and *Khudā* do not, and therefore *Allahāhu* is a mantra used by the Mohammadans for repetition and serves them as a mantra but in the end they use Huh instead of *hum*. Visarga gives power and the nasal sound takes the mind into Self, as Buddhists have it in their mantra '*Om mani padame hum*'. It would appear that the term huh would give power whereas hum would bring *samādhi.*

All words convey certain meanings and their pronunciation and utterances with certain accents have corresponding influence on the minds of both of those who utter and hear them. Similarly, mantras possess certain influences inherent in their pronouncements and certain vibrations for good and evil. But mantras used for arousing Kundalini are specially so framed that they send forth currents of *prāna* to the requisite nervous channels. But the words of a mantra are simply physical conveyances for the *shakti* to operate. Dead matter

of paper and ink constituting the pages of a book cannot be expected to supply them with the requisite shakti. It is, therefore, essential to have such mantras spoken to directly by such persons who have themselves acquired that power. The mantras got from such persons are known as *shakti, samputitha mantras,* i.e., mantras charged with the force of spirituality. Recitation of such mantras only possess the potentiality of arousing in the reciter the force of kundalini, and spiritualize his whole being. There are many kinds of mantras and they possess powers of invoking certain occult powers. But when a mantra awakens kundalini, it is said to have become *chaitanya, i.e.* with life.

Recitation of mantras is done loudly, silently inaudible to others and mentally ; the last is the most effective. But to a beginner the first is the most helpful, because its sound checks the outflux of mind to other objects and reverts his attention towards chanting. Gradually the mind gets trained up to leave the support of sound and becomes engaged with the meaning. When shakti awakens the mind is taken hold of by Her and the person begins to drink deep of the peaceful influence cast upon by Her.

VEDHAMAYEE

ततो वेधमयीं वक्ष्ये दीक्षां संसारमोच्चिनीम् ।
शिवशक्तिमयीं देवीं चेतनामात्रविग्रहाम् ॥
सूक्ष्मां सूक्ष्मतरां शक्तिं भित्वा षट्चक्रमञ्जसा ।
गच्छन्ति मध्यमार्गेण दिव्यां परशिवावधिम् ॥

"Now I tell the Vedhamayee initiation that liberates one from the wordly bondage. The initiated persons go up through the middle path of Sushumna to Shiva having at once pierced the six chakras with the most subtle force of the Goddess Kundalini—an embodiment of superconsciousness itself, the power of Shiva incarnate."

When Kundalini awakens it opens asunder the door of Sushumnā at the lowest end of the spinal cord and pierces one after the other the six *chakras* in her ascent to meet her Lord in the *Sahasrār*. As the six chakras are each related to the five principles of matter, she breaks them up as she pierces

the *chakras.* Shankarāchārya narrates in *Anand Lahari*—a famous hymn composed by him, to the Goddess Mother *Shakti*, how she pierces the *chakras* and their respective correlated principles—

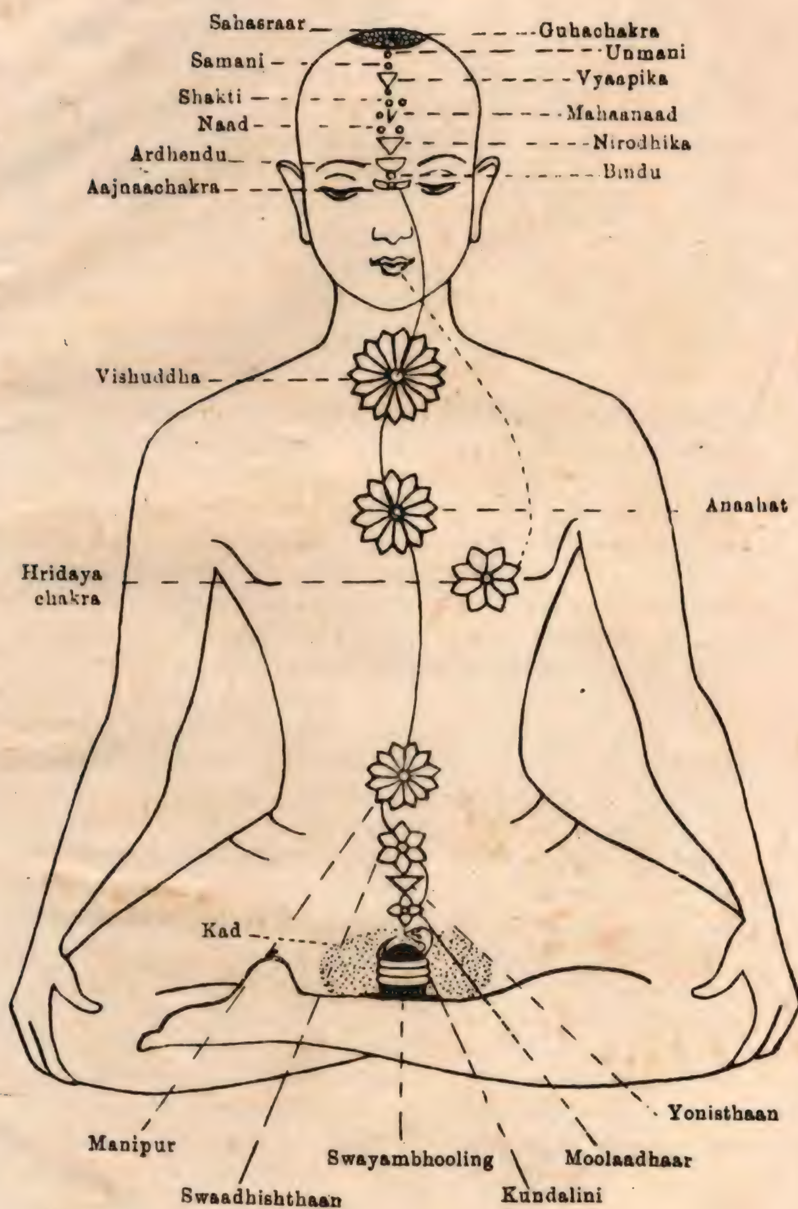
महीं मूलाधारे कमपि, मणिपूरे हुतवहम्;
स्थितं स्वाधिष्ठाने, हृदिमरुतमाकाशमुपरि।
मनोऽपि भ्रूमध्ये सकलमपि भित्वा कुलपथम्;
सहस्रारे पद्मे सह रहसि पत्या विहरसि॥ (सौ० ल० ९)

"Oh Mother! earth at mooladhar and also water, the fire at manipur, with its base at swadhisthan, in heart air, the ether higher up and mind too in the mid of eyebrows, having pierced thus the whole passage of shakti on the thousand petalled lotus in solitude, playest thou with thy consort Shiva."

Ajnā the sixth chakra is situated near the mid of eyebrows. When the currents of *prāna* rise higher still further up there commences a chain of higher stages ending with the highest *Sahasrār.* Their names are as follows:—*Vindu, Ardhendu* (the half moon), *Nirodhikā* (power of concentration), *Nād, Nādānt, Shakti, Vyāpikā, Samani* (with mind), *Unmani* (mindlessness) and *Pratishthā* (stability). When mind rises up to these stages, super-visions of light in various forms such as the moon, the sun, stars, fire, lightning, flame, etc., appear to the inner vision and sounds of bells, drums, flute, etc., culminating in one resembling thunder, become audible to the inner sense of hearing. Mind then becomes sc much overpowered that it soon loses consciousness and gets merged in them which is the stage of *Laya Yoga.* When mind becomes sufficiently strong it acquires stability, gives up its wavering habit, begins to taste of blissful calmness and learns to remain vacant and thoughtless bereft of all desires. At this stage *Rāja Yoga* dawns and shines forth as its very name implies.

Vedhamayee is the highest and covers all the three abovementioned aspects of Kundalini. With the awakening of Kundalini as Vedhamayee six symptoms come into manifestation:—a feeling of blissful pleasure, trembling of the whole body, a new-born power, intoxication, sleep, and merger of consciousness—

THE DIFFERENT YOGIC PLEXUSES



For reference see p. 96

आनन्दश्चैव कंपश्चोद्भवो घूर्णा कुलेश्वरि।
निद्रामूर्छा च वेधस्य षडवस्थाः प्रकीर्तिताः ॥

With the evolution of soul from the folds of *Māyā* the inherent powers of self begin to shine forth which are usually known as occult powers. Such powers are inherently natural to the *Ātman* but they shine on a yogi by degrees to the extent of the realization of his soul. They are indications of the person's spiritual progress, but have a tendency to hinder his progress as well if he clings to them, though a well guarded yogi, always alert to the danger, goes on cautiously making use of them uninterestedly to his best advantage in his march ahead.

The six chakras, though situated within the spinal column, control the whole nervous system—autonomous, volitional motor nerves and the sensory nerves. The different plexuses of the autonomous system and the motor nervous system working under volition of a man are interconnected, and as such act and react on each other. Spinal cord receives through each of its vertebrae a pair of nerves from both sides of the body and sends up tissues to the cerebrum to its different centres in the brain. Near the midbrow at *Ajnā Chakra* the tissues coming down on the right and left sides of the cord cross and change sides. These are mostly volitionary motor nerves. Therefore when a part of these brain centres go out of action, corresponding limbs of the opposite side become paralysed. Sympathetic and para-sympathetic systems work under *Kriyā Shakti* of *Prāna, Apāna, Samāna, Vyāna* and *Udāna*, and are AUTONOMOUS. The motor nerves control the different limbs of the body and put them into action under will. But the sensory nerves work under intelligence. Therefore the motor system make up the *Karmendriyāni* and the sensory nerves include the *Jnānendriyāni*. The former connect the mind with the movements of the body and the latter connect the intelligence (*Buddhi*) with the five *tanmatras* of sound, touch, sight, taste, and smell corresponding to the five principles of ether, air, fire, water, and earth respectively. The astral body, which is made up of the five *tanmatras*, five-fold *Karmendriyāni*, five senses, mind and intelligence is closely connected with the Physical body and

is linked with it with *Prānamaya Kosha* (made up of astral * fluid). When *Prāna* and *Apāna* of the sympathetic system unite, they tend to disconnect the spinal cord; they pierce through the six *chakras*, of excretion, sexual impulse, walking, catching, and speech respectively corresponding to earth, water, fire, air and ether, as the *Moolādhār, Swādhisthān, Manipur, Anahata*, and *Vishuddha Chakras* are one after the other pierced through giving a person super control over his physical body. When the sixth *Ajnā chakra* in the *medulā* is pierced through *Prāna* rises up the fourth ventrical and mind is detached from the senses, giving the person concerned super-perceptions (*Divyavishayawati Pravrittis*) because the cerebellum or the hind brain, the seat of all the five senses, is situated behind the pons a bit higher up the mid-brow, i.e., *Ajnā chakra.* It is called *Manas Chakra* with six radii, five corresponding to the five senses and the sixth corresponding to dreams. Therefore through this *chakra* control over senses and sleep is acquired. Thus full detachment of both the *Karmendriyāni* and *Jnānendriyāni* from the physical frame is got, and intelligence is freed from all disturbing elements due to its connection with the physical body. The five principles of earth, water, fire, air and ether with their corresponding *tanmatras* of smell, taste, sight, touch, and sound serve to entangle the mind through the channels of the corresponding five *Jnānendriyāni* and also the five *Karmendriyāni. Mānas-chakra* situated near *Ajnā-chakra* is the seat of five *Jnānendriyāni.* In order to pierce the *Manas-chakra*, it is prescribed first to develop super-sense-powers (*divya Vishayawati pravrittis*). These powers can be acquired by focussing the mind on the respective sensory nerves at the tip of the nose, tongue, palate, mid of the tongue and the root of the tongue. By focussing the mind on these places super-senses of smell, taste, sight, touch and hearing respectively come to a yogi, i.e., those senses will be experienced even in the absence of their corresponding physical objects. Thus for detaching the astral body from the earthy principle of the physical body, one has to concentrate mind on *Moolādhār* and the tip of the nose; for detaching it from the watery principle one has to

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* See page 49.

concentrate on *Swādhisthān Chakra* and on the tip of the tongue; for detaching it from the fiery principle one has to concentrate on *Manipur* and on the root of the mouth (palate); for detaching it from the airy principle on *Anāhata*, and on the middle of the tongue; and on the root of the tongue and *Vishuddhā chakra* for detaching it from ether. See *Vyās's commentary on Yogadarshan* (1.35-36).¶

When a person has acquired the super sensory powers he has to take up the following practice of an all-comprehensive nature. Through *Samādhi* he has to loosen the bonds of attachment for all sorts of physical enjoyments, which fasten him to the physical body and concentrate his mind on its motion in and through the whole motor system.

बंधकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः। (यो. द. ३-३८)

"By loosening the cause of bondage and through the knowledge (gained through Samādhi) of the motion of mind through the nervous system, mind can be made to enter other persons' bodies. Samvendana means Divya Sparsha jnāna."

The western science of physiology believes the motor, sensory and other physic activities to be simply an outcome of the nervous functions of the physical body. But the Hindus declare that the senses and mind have an existence independent of the physical body, and work through nerves and as such they can be detached from the physical body and experienced as detached.

Therefore mind can function independently of the physical body as well. Thus its perceptive outflow is commonly in conjunction with the physical body through the channels of sensory organs, but this sort of its activity has become limited within the bounds of its physical confinement, and when freed its scope becomes wider, and acts independently of the physical ego. The terms assigned to these two planes of its activity

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¶ विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबंधनी। (यो० द० १-३५)
सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः
परार्थात्स्वार्थसंयमात्पुरुषज्ञानम् (३-३५)
ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते (३-३६)

are *Kalpitā* and *Akalpitā Vrittis*, i.e., artificial and natural respectively. The *Akalpitā Vritti* is also called *Mahāvidehā*. See *Pātanjal Yoga Darshan* (3.43).

बहिरकल्पितावृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः। (यो. द. ३-४३)

"*The outflowing* Akalpita Vritti (*is*) Mahavideha (*on its acquisition*), *screen* (*that clouds*) *the light is thereby destroyed.*"

In the case of *Videhā Vritti* mind and perceptions act without the support of its being conscious of the physical body. As such their existence independent of the physical body becomes a matter of practical experience.

Another and higher acquisition which is the result of *Shat Chakra Vedha* is *Bhoota Jaya*, i.e., complete control of the five physical principles of earth, water, fire, air, and ether which compose our physical body. After a person has learnt the process of detaching his or her astral body from the physical one, the next step is to learn the process of changing at will the composition of these five principles. A *Yogi* then can change even the proportions in which the different principles make up the body, he can increase or diminish the proportion of any one of the principles and make his body heavy, light, hot or cold as he desires. Earthy portion can be dissolved into watery, airy, fiery, or etherial and *vice versa*. Kabir, Mirabai and other Yogis are said to have dissolved the whole of their physical bodies altogether instead of casting them off, at the time of their finally merging in *Para-Brahman*.

Yogadarshana refers to the *siddhi* of *Bhootajayā* vide (3-44).

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः॥

"*Through deep concentration of Samyām samādhi over the gross principles, their characteristics, their finer forms of Tanmatras, their still finer cause the three gunas of Sattwa, Rajas and Tamas and their power of keeping a soul under bondage through attachment, and their power of freeing it from bondage through detachment, a yogi acquires complete control over the five principles.*"

Bhoota Jaya

Next he learns to gain control over his mind and **senses**, called *Indriya Jaya*, over the creative principle, called ***Prakriti Jaya*** and in the last gains *Sattwapurushanytākhyāti*, i.e., **the** knowledge of separateness of *ātman* from even **intelligence** (*Buddhi*). Vide *Sutras* (3-47), (3-48) and (3-49).

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः। (यो. द. ३-४७)

Indriya Jaya

Through deep concentration Samyama **Samadhi** ***over*** *Jnanendriyāni (senses), their characteristics, ego, the* ***ultimate*** *cause of the three* gunas (Sattwa, Rajas *and* Tamas) ***and their*** *power of keeping a soul under bondage through* ***attachment*** *and also their power of freeing it from bondage through* ***detachment****, a yogi acquires complete control over the* **Indriyani.**

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च ॥ (पा. ३-४८)

"*Then comes the power of* Manojawittwam (***carrying*** *the physical body with the speed of mind*), Vikarana **Bhava**, *power of perceiving without senses (Akalpitā Maha* ***Videha*** *Vritti above referred to)* ***and*** **Pradhāna Jaya**, *i.e., control* ***over*** *the first creative principle.*"

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वञ्च॥ ३-४९

"*A Yogi with the* ***knowledge of separateness of*** **Purusha** *(Atma) and Sattwa, i.e.,* ***intelligence acquires all powers and*** *all knowledge.*"

Vedhamayaee primarily acts on the motor system and indirectly affects on one hand the autonomous system and on the other the sensory system. *Kriyā Shakti* works the autonomous. *Ichchā Shakti* with the aid of *Kriyā Shakti* works the motor system and *Jnāna Shakti* aided with *Kriyā Shakti* works the sensory system. Therefore the second that works the motor system plays the greatest part in all yogic exercises. Autonomous and sensory systems are indirectly acted upon by them and are raised to higher planes of activities as a yogi advances in his progress. As such *Ichchā Shakti* (will power) directly controls and works the motor system only, but indirectly can control the other systems too.

The six chakras are mainly the centres of motor system. At *Ajnā Chakra* too the motor system only is affected by its *Vedha*, the *Manas Chakra* is not directly affected, but when mind is *detached* from the motor system, it gains strength and equilibrium of *Samādhi* and then becomes able to detach itself from the sensory centres as well.

The main object of a yogi is to detach the *Purusha* (Atman) from all planes of *Prakriti*. The first and the main link of bondage is deeply rooted false knowledge (*Viparyaya Jnāna*) of identity between *Purusha* and *Sattwa* (intelligence). By deep meditation on the subjective *ādhyātmic* side of the ego, knowledge of *Purusha* is gained, vide sutra 3, 35 above referred to, where it is said that *purusha* and *sattwa* are quite different, but their appearance as one leads to objective enjoyments, and through meditation on its subjective side knowledge of *Purusha* as different from *sattwa*, is gained. Thereby he gets *Prātibha*, light, *shrawan* (supersense of hearing), *Vedanā* (supersense of touch), *ādarsha* (supervision), *Āswāda* (supersense of taste) and *vārtā* (supersense of smell) (3.36). A yogi, therefore, proceeds step by step as he detaches his mind and senses from the physical plane. In other words he first detaches his astral body from the physical and then detaches his mind from the senses, intelligence from the mind, and ultimately *Purusha* from the intelligence.

Some Characteristic Symptoms of Awakened Kundalini

Some characteristic symptoms of the awakened kundalini are here given below from *Mahayoga Vijnāna*, a treatise on the subject in Hindi by Shri 108 Yogānandji Mahārāja, the author's revered guru. They are illustrative and by no means exhaustive :—

(a) When throbbing of moolādhār begins, the whole body shakes, involuntary *kumbhak* (filling in of the lungs with air) starts beyond control, breath is forcibly exhaled out, without volition deep inhaling and exhaling of breath starts and the body gets uncontrollable, know then that Kundalini has awakened. You then should give up your assertion and sit witnessing what happens.

(b) When your body begins trembling, hair stand on roots, you laugh or begin to weep without your wishing, your tongue begins to utter deformed sounds, you are filled with fear or see frightening visions, semen passes out, think that the Kundalini Shakti has become active.

(c) When your posture becomes fixed, *uddiyān, jalāndhar*, and *moolbandhas* come involuntarily, your tongue reverts back or rises up towards the soft palate and the whole body becomes so active that you are unable to sit still, your hands and legs stretch out forcibly you ought to know that the Divine power of the goddess Kundalini has come into action.

(d) When your posture becomes fixed and sight is attracted towards the middle point of eyebrows, the eye balls begin to revolve, you get automatic *kewal-kumbhak*, cessation of breath comes with no effort for inhaling or exhaling and the mind becomes vacant, void of all outward knowledge, understand that *Mahāmāyā* the first born Shakti, the goddess Kundalini has come into action.

(e) When you feel currents of *Prāna* rising up your cerebrum within you, automatic repetition of *A'um* starts and the mind experiences waves after waves of blissful beatitude, think the Universal Mother Kundalini has come into action.

(f) When different kinds of *Nād* become audible, in your spinal column you experience vibrations, feeling of bodily existence for the time being is lost, in other words you feel as if there is no body, everything looks vacant, your eyelids become closed and open not in spite of your efforts, electric-like currents seem flowing up and down the nerves and you have convulsions, know that *Mahāmāyā* Kundalini has come into action.

(g) When with the closing of eyelids your body falls to the ground, or begins to rotate like a grinding stone and breath comes not out, the body squatted on floor crosslegged begins to jump from place to place like a frog, or moves from place to place, or lies down like one dead, hands may not be lifted even if so desired, you feel contraction of nerves, you feel as if your life is passing away, the body undergoes con-

vulsions like a dying fish, know that *Yogamaya* Kundalini has come into action.

(h) When your mind gets influenced spiritually as if some spirit has taken possession of your body and under that influence different postures of yoga are involuntarily performed, without the least pain or fatigue and you feel increasingly buoyant, and simultaneously strange sort of breathing exercises start, think that the Divine power of Kundalini has come into action.

(i) When no sooner you have sat with eyes closed than in an instant the body begins to show activity of throwing out limbs forcibly, deformed sounds are loudly uttered, your speech begins to utter sounds like those of animals, birds and frogs or of a lion or like those of jackals, dogs, tigers, fear inspiring and not pleasing to hear, understand that the Great Goddess Kundalini has come into action.

(j) When you feel vibrations of *prāna* at different stations inside your body and feel its flow wherever you fix your attention and your nerves begin to show easy jerks like jerks of electricity as if passing through them, know that the Goddess Kundalini has come into action.

(k) When all day and night you feel within your body some activity of *prāna* and whenever you concentrate your mind, your body at once begins to shake or begins tossing and your mind remains filled with joy and bliss at all times, even when at call of nature, even during sleep you feel currents of *prāna* rising up in your *sahasrār* and even in dreams you experience Her presence, know that the joy-inspiring Kundalini has come into action.

(l) As soon as you sit for prayers your body begins to shake and in ecstasy of joy you begin to sing hymns in tones of music charming to hear and whose composition and poetry come out involuntarily, your hands giving a rhythmical clapping, and you pronounce languages you know not, but the sound ecstasizes your mind, know that the Goddess of speech, Saraswati, has awakened into action.

(m) When you feel intoxicated without taking any drug, while walking your steps fall majestically or like one drunk

and you are unable to do any other work and you like to remain mute and dislike speaking to or hearing others and you feel like one drunk of Divinity, know that your *Atma Shakti* Kundalini, the power of Self, has come into action.

(n) While walking, when your mind is filled with an impulse to walk faster and your feet begin to move a running, you feel your body light like air and do not feel fatigued even having walked long enough, you feel buoyant and joyful, you are not unhappy even in dreams, you can keep the balance of your mind undisturbed in all ups and downs, and you acquire an inexhaustible energy for work, know that *Brahma Shakti* Kundalini has come into action.

(o) When you are in meditation you see visions divine and fall in a dreamy state of mind, have divine smells, see divine figures, feel divine tastes, hear divine sounds and experience divine touch and receive instructions from Gods, then understand that the divine power of Kundalini has come into action.

(p) When you are in meditation, future unfolds its secrets to you or the hidden meaning of scriptures, *Vedas* and *Vedānta* shine on your understanding, all doubts vanish, you acquire an insight into the abstruse meaning of the works on spiritual science even at their first glance, you acquire strange powers of oratory and feel not the need of approaching even Brahma, the creator himself, for knowledge and you acquire self-confidence, understand then that Kundalini the bestower of *siddhis* (occult powers) has come into action.

(q) When seated for meditation your sight becomes fixed on the mid of eyebrows, your tongue rises up for Khechari, breath stops altogether and mind plunges into the ocean of bliss, *shāmbhavi mudrā* operates and you experience the pleasure of *savikalpa samādhi*, know that subtle power of Kundalini is in action.

(r) When at morning and evening hours punctually and automatically your body becomes charged with such of the divine influences, and body, mind and *prāna* become overpowered by Her, know that the Goddess Kundalini is rightly functioning.

Chapter XI

SUPERIORITY OF MAHAYOGA

There are two ways of communion with God. *Ordinarily* a person of ordinary understanding tries to imagine of God as some super-man with a body residing in heavens, supervising and governing the affairs of the world from a distance, and according to his idea of God, he tries to meditate on Him in prayer. This is in fact no communion with Him, though it also helps him spiritually to some extent. Others who have their power of understanding Philosophically developed, try to fix their minds on Him as a negation of the objective world. They try to keep their minds vacant and free from all worldly thoughts thinking Him as an all-pervading abstractness, theirs is an attempt to come into communion with voidness. As is said in Srimad Bhagwatam (9-9-49)

यत्तद् ब्रह्म परं सूक्ष्ममशून्यं शून्यकल्पितम् ।
भगवान् वासुदेवेति यं गृणन्ति हि सात्वताः ॥

"He, That Brahman, who is most subtle, and though not voidness is imaginable as voidness (Shunya), is regarded by Sātwatas as the Lord Vāsudeva."

That is the reason why Jain and Buddhist philosophers went ultimately to the extreme point of denying the very existence of God. To a *Vedāntin* Brahman is not voidness or an abstract negation. He is *Sat-Chit-Ānanda*—existence, consciousness and bliss absolute, the triple oneness, Omnipresent existence pervading everything as back-ground of all visible and invisible objects, the ground on which all names and forms of the objective creation appear moving. To have a mental picture of such Brahman is also an impossibility and any attempt in that direction is also thinking of an abstract voidness. The *Upanishads* declare that sight cannot see Him, it is on His account that sight sees, ears cannot hear Him, it is on His account that ears hear and so is the case with every other sense. Mind too cannot think of Him, it is on His

account that mind thinks. How can one fix one's mind on Him ? There is therefore another way suggested for coming into communion with Him, and it is through fixing the mind on one's own abstract conscious self because that is also but a manifestation of the Absolute consciousness of Brahman. But this method though better than others is in no way so easy of practice as it apparently looks. All except the last are negative forms of communion and as such are included in *Abhāva yoga*, which is defined as follows.

शून्यं सर्वनिराभासं स्वरूपं यत्र चिन्त्यते।
अभावयोगः स प्रोक्तो येनात्मानं प्रपश्यति॥

Voidness altogether invisible when meditated upon, it is called, Abhāva Yoga, whereby one sees the Self.

But when a person gets his mind overflowing with blissful Peace and feels the tide of Ānanda saturating the very core of his heart and feels therein the presence of never-abating divine intoxication, he is then in fact in direct touch with God, Who is an embodiment of Bliss itself. Such an experience is tangible, emotional and inspiring.

When Kundalini awakens, She spiritualizes the body and mind as if the divine influence of God has descended on the physical plane. Such influence varies in intensity with different persons and in particular individuals too its flow of intensity fluctuates from time to time. It is said of *Chaitanaya Mahāprabhu*, also known as Lord Gourānga of Bengal, that at times he used to be in such a high stage of divine influence that rays of light used to radiate from his body. In recent years a young man came in contact with the author who claimed that at times when he meditated upon his own self as Brahman, a sensation of electric-like current within his body was felt by him and sparks of light resembling electric sparks were seen shooting out of his body. The experience filled him no doubt with great pleasure and was elevating.

When the power of Kundalini awakens, the whole of the person from the physical plane upwards becomes changed and spiritualized. He begins to feel the divine influence over his body, mind and intellect all hours. He begins to feel the

divine presence in himself at all hours. To such a person the divine existence is not something negative and abstract, not merely an idea, but a positive reality. He drinks deep of the divine cup and remains for all hours under divine intoxication. Such communion with God is the communion surpassing all others and is, therefore, named *Mahāyoga*.

यत्र पश्यति चात्मानं नित्यानन्दं निरञ्जनम् ।
मयैक्यं स महायोगो भाषितः परमः स्वयम् ॥
योगस्तु द्विविधो ज्ञेयो ह्यभावः प्रथमो मतः ।
अपरस्तु महायोगः सर्वे योगोत्तमोत्तमः ॥

"When a person sees Me (God) the dimless and ever blissful, identical with himself, that is called Mahāyoga, itself the highest. Yoga is thus known of two kinds, verily the first is regarded as Abhāva or negative yoga and the other as Mahāyoga the best of all systems."

It has already been told that awakening of Kundalini gives a start to the upward march of self evolution through uncoiling or unfoldment of the involutionary process which has, so to speak, woven sheaths upon sheaths of cocoon-like coils encaging the self within its manifold coverings and ultimately culminates the evolutionary process in complete disentanglement of the self to the degree of its own divine self effulgence, though in fact never marred in the least. When the uncoiling of Kundalini once starts the involution that has been the work of beginningless ages, is soon undone. Brahman, the ever free cause of the universe, is in fact never involved within the bounds of *māyā* and is the master of His *Shakti*, who appears as formally different from Him. The work of *Shakti* is but an impulse of the Lord Himself, therefore those persons who resign themselves utterly to His lotus feet soon become favoured with His ever shining presence.

As a minute spark of fire may burn heaps of straw in no time and the ensuing big conflagration is not different from the original spark, so the divine spark of the awakened Kundalini is the Lord Himself. When the whole heap of straw has been consumed, the fire extinguishes into voidness. Burning of straw is but the manifestation of heat lying involved

in it through its involutionary process. All the fire that appeared from combustion was simply lying hidden in the form of straws, or as if, the fire itself had assumed the form of straws. Ignition once started soon uncoils the whole amount of heat stored up there and sends the whole heap into flames. Similarly when a master throws sparks of divine fire, it ignites and sets the involved Kundalini to flames, which soon takes up the form of a big fire—the Lord on the physical plane. A Yogi calls Him the self of his self, but when all straws have been burnt, like the extinguished fire, the Kundalini power also merges into the Absolute. One has simply to raise one's self to the ignition point. All other preparations in the form of piety, virtuous deeds, devotion to God, and prayers or other methods of invoking God, improve our combustibility in that respect that the slightest touch or contact with spiritual persons may light in us the divine fire instantaneously.

Mere thinking of the Absolute and trying to get hold of the unapproachable and grasping the abstract and bringing in within the bounds of mind which transcends both mind and senses are above described as *Abhāva yoga*, a yoga of negation; whereas realization of the conflagration of the divine fire within one's own self is called *Mahāyoga*.

After Kundalini has merged into the Absolute, the physical body and mind consumed to purification by the awakened divine fire that has now gone out and disappeared into Shiva bear the look of a cover of the residual ashes besmearing the body of Shiva. It is believed that Shiva smears Himself with the ashes of a burnt corpse, which symbolizes the body of a liberated person, a *Jivan Mukta, i.e.*, a soul whose bondage of Māyā has been consumed.

Chapter XII

WILL-POWER AND FAITH

It has been said in a previous chapter that the Lord's Will is His *Visargabhava* or the dynamic self which manifests in the form of creation and as such it is the seed of the creation or the creative energy in its potential state. Will precedes action and then follows knowledge of what it accomplishes. The triple alliance of will, action and knowledge are three aspects of the one dynamic self. Cosmos inverts into individualities of microcosms and the creative energy that first sprang from its cause again and again repeats the same process in all its subsequent stages. We see in every person the same process being worked out in every-day-life. Will breeds action and work brings knowledge. A person wills a thing, then sets his will to action and the how of its accomplishment follows automatically. As goes the proverb, "Work is the best teacher of a man." It is therefore the will that governs both the work and its details. Have a strong will and nature shall yield to it and must unreservedly permit you to step into the thresh-hold of Her immense treasure of knowledge. That is the secret, nature demands every person to learn through his every day experience. Individual will is a ray of the Creator's Will. One has simply to put the switch on. It is said that strong Will can move mountains. Great geniuses possess a firm determination and a strong will and owe to their Will the whole field of their success and their marvellous achievements. Will is defined as a faculty by which a person decides upon and initiates action. Fickleness of mind flutters and weakens the Will-power, and, on the reverse a strong desire and a longing strengthens it, but too many desires and hankerings after many objects, and aimless running after sensual pleasures dissipates the creative energy of Will. Creative energy of a person manifests on different planes from the highest spiritual realization, intellectual research work down to the carnal sexual impulse. If a person allows his or her creative energy to flow through numberless

channels, no useful purpose can possibly be served, it amounts to a sheer wastage and useless leakage of the Will-power. A definite purpose of action backed by strong Will is a sure way to success. Minimise your desires, make a deliberate choice and focus the whole energy of your Will-power in that particular direction and you will never miss your goal. Your *Will* will act insidiously and inspire you with necessary knowledge of details of the work in hand and afford you the requisite impulse for action, for, Will is action and action is knowledge. Will for action brings the requisite knowledge and Will for knowledge gives the necessary impetus for work, because Will is the creative energy in its potential state. You have simply to give it a proper direction and the potential energy shall assume the kinetic form in the required channels.

It has already been said that creation is the self involute and the evolutionary turn is as much the work of the same Will-Power as the creative, and we call it spiritual longing. Secular and spiritual are the two opposite directions in which the Will of a person can be made to flow. The first opens the way for objective research work, whereas the second opens the door for self realization. One is the negative and the second the positive line of motion.

For reverting the creative energy from its negative course of secular flow one has first to close all outlets in the shape of objective desires, and bring it to a point of desirelessness, and then cultivate a longing for spiritual knowledge. The reader should note that elimination of desires would entail no loss to him even in the sense of worldly gains, as it would increase the potentiality of his will and as such enhance his capability and capacity for action, it would add to his resourcefulness and raise his standard of life, and at the same time would elevate him morally, socially and spiritually. Scriptures ordain, "*Thou shalt resign thine whole self unto Me and the door of spirituality shall be then opened unto thee.*" Philosophy of renunciation decrees utter resignation to the Lord's Will and eliminate all secular desires though not necessarily secular possessions. The divine Will covers all avenues of individual desires falling within the compass of the evolutionary course of the dynamic self, and nature works out every detail with

the highest degree of competence and perfectness automatically. But this is worldly point of view. For a seeker after Truth secular gains have little charm, and the significance of worldly duties takes up a different aspect. To such a person every act on the lower planes is a service to the Lord, in the fulfilment of His Will, and a stepping stone for the upward march for spiritual enlightenment. Therefore when objective trend of Will is stopped and is given the opposite direction, the residual power of the self left over in Him lying as the sleeping Kundalini is roused to take up her march along the evolutionary half of the cycle. Secular desires once eliminated and replaced by an intense longing for spiritual knowledge and divine communion, combined with an utter self resignation to the Lord's Will make Her awakening within the reach of possibility. On awakening She reverts to Her seat at the holy feet of the Lord. The Sanskrit word *Shraddhā*, a synonym for faith is a form of Will. According to the philosophy of Upanishadas *Shraddhā* is the next product of *Prāna*.

स प्राणमसृजत् प्राणाच्छ्रद्धां.... (प्र० ६-४)

"He created Prāna and from Prāna created Shraddhā." Will to create precedes *Prāna*, and *Shraddhā* or faith follows it. In other words, *Shraddhā* is the power of Will accompanied with the power of action. Will tends to emanate the creative power from the self which is outflowing, but faith is introversive. Faith, when passive is called belief and, when active, it is named confidence. Faith in God or in one's own self gives the person an impetus of confidence in one's power, therefore, will-power combined with strong active faith supplies the requisite energy for action. The soul of a person is *Shraddhāmaya*, i.e., a mass of faith and confidence. *'As he believes so he becomes'*, says the *Gita* 17.3. यो यच्छ्रद्धः स एव सः ॥

Therefore, faith, self-confidence and self-reliance are the most active forms of the Wills-Power and in the initial stages a person requires them in every sphere of life.

Chapter XIII

RAJA YOGA

The science that teaches us the way of mind-control, essential for what has been said above, is known as the science of yoga. Yoga is often translated into English as mysticism. The word has been explained by Dr. Annandale in his concise dictionary to express the tendencies in religion which aspire towards a communication between man and his Maker, through the inward perception of the mind, more direct than that which is afforded us through revelation or a seeking to solve the mysteries of existence by internal illumination of special revelation. The sanskrit word yoga is derived from two roots, *yujir* (युजिर्) to unite, and *yuj* (युज्, समाधौ) to concentrate. The word also stands for the science of yoga, and as such covers the field of metaphysics and all such exercises of limbs, breath, and mind that help the mind to concentrate and focus its rays reflexively on itself and on what lies underneath its multifarious wanderings. For example a particular set of postures of body known as *asanas* are commonly known as yogic exercises, though they are remotely connected in effect with mind and are more of the nature of athletics. There are others of similar nature which develop extraordinary powers of physical body like strength, power of digestion sufficiently strong even to digest poisons, or development of powers of superperception. All such exercises are regarded as exercises of yoga, but the ultimate end of all yoga is the suppression of mind to calmness. Body and mind are closely interlinked, the nervous system and brain forming the connecting link. Such practices fall under the head of *Hatha yoga*. On the other hand the higher branch of yoga is generally understood as *Rāja yoga*, which solely relates to the practices of mind. Before we proceed further it is necessary first to have a clear idea of what the mind is. It denotes the faculty of willing, thinking, and desiring. Another aspect of mind which includes passions, emotions, and sentiments is called *Chitta*. The third aspect is that of reason-

ing, discrimination, inferences, memory and ideation, it is called *Buddhi* or the intellectual faculty. The last and the finest aspect of mind is the idea of personal consciousness, that is, the feeling of one's personal existence. It is called *Ahamkār* or *Asmita,* the idea of 'I' or ego sense. Consciousness serves as a background for all perceptions, thoughts, desires, emotions and knowledge. Thus the Indian psychologists have divided the faculty of mind under four heads—*Mīnd, Intellect, Chitta* and *Ahamkār.* All four are included in the term *Antahkarana* which means the 'inner organ'. Sometimes the word *Chitta* is used for all these aspects. The word *Chitta* is translated as mind-stuff, but in that sense it stands for *chittākāsha.* Senses of perceptions and powers of action are called *vahyakaranas,* the outer organs as opposed to *antahkarana.* The two make up the Psychic body or the *sukshma sharir.* Mind is regarded by the Indian philosophers as made up of a very fine substance even finer than ether known as *chittākāsha.*

Chitta assumes three states of consciousness: waking, dreaming, and sleep. All modifications of *Chitta* have been classified under five heads, namely—1. (a) direct perceptions, (b) inferences, (c) indirect knowledge through books and hearsay evidence. 2. Illusive knowledge like that of mirage or a serpent in a rope. 3. Knowledge gained from words standing for no corresponding objects. 4. Sound sleep, i.e., sleep without dreams, when mind is overcome by *Tamoguna* and 5. Memory.

It has been said that mind has a tendency to get agitated through attachment, aversion, and fear in the form of feelings, emotions and passions. But soul shines behind the *chitta* through its multifarious modifications and in consequence is unable to feel and realize its own nature, and therefore many schools of thoughts have wrongly confused the light of soul with the working of mind and regarded it as identical with the emotional part of a man's nature, whereas emotions are simply the functions of *chitta. Chitta* reflects the light of soul and dethrones it, as it were, from its place and entangles it in its waverings. So it is detached from God and made to

stoop in the objective world of miseries, pains, happiness and sensual pleasures, joys, sorrows, fears and hatred.

Through yoga soul can be disentangled and freed from the workings of *chitta* by keeping it calm and vacant. When the three states of waking, dreaming and sleep are overcome, the soul reposes in its own nature and is able to feel its separate existence, undefiled by the touch of *chitta*, and in that state the union of soul with God becomes possible. Science of yoga therefore teaches us how to calm down the *chitta* of its modifications through concentration.

Concentration

Inertia (*Tamoguna*), activity (*Rajoguna*), and calmness (*Sattwaguna*) are the three attributes of nature, which are always at work simultaneously in different proportions, and mind too like other material objects is influenced by them. At one moment it is idle and dull, at another active and at other moments calm. *Tamoguna* is the cause of ignorance, activity is the cause of pain and calmness the cause of bliss and knowledge. At first sight the two extremes look alike and *tamoguna* may often be mistaken for calmness though the two are poles asunder. The two ought not to be confused. For mind to pass from *tamoguna* to *sattwaguna*, it is essential to overcome the intermediary *Rajoguna*. It is necessary for it to pass from one to the other through a turbulence of active agitation and learn how to overcome it. Mind of a baby remains mostly under the influence of *tamoguna* and therefore mostly lies sleeping. Its intellect also is dull and inert. Minds of most persons too remain predominantly under the influence of *tamoguna*. They are dull, lazy-looking, drowsy, sluggish and stupid. Their minds and intellects remain inert like dead matter or at the most waver like a pendulum, hinging on some one thought or object of their liking, with the minimum of imaginative faculty and no reasoning power. But such persons feel a sort of pleasure in that state and their pleasure is that of ignorance and darkness, similar to that of the mythological lotus-eaters. Such state of mind is called *Mudha* (dull). When *rajoguna* predominates wanderings of mind increase, ideas spring up, memory begins to work and a

person is set a-thinking, but his thoughts are not regular, they are disconnected and run at random. Such a mind is called *kshipta* or diffused, because it runs aimlessly in all directions. Its activity is not directed to useful purposes and the mental energy of such a person is dissipated in wasteful extravagance. Passions of such a person are easily excitable and his mind is soon swayed away with emotions of all kinds. When an active mind is subdued, it is, to start with, trained to move in definite and desired channels of reasoning. Its movements are reduced to definite purposes and are on definite lines. It learns to work to useful ends. Such is the mind of sober people, scholars, and men of culture. The fourth stage of mind is its calm mood without any ripples of thoughts or waves of passions, free from vain desires and idle thoughts. Such mind is thus mostly vacant and motionless, peaceful and calm. It ceases to will and hug fondly the never ending train of hankerings. In this state a person finds solace and peace which are wanting in the foregoing states. Tranquillity then rules and peace is the order. This is called the *Ekāgra awasthā*. In the fifth stage the mind begins to be concentrated. Perceptions, inferences, memory and ideas begin to dwindle out and gradually fade to consciouslessness, but not to sleep. Such a state of mind is called *Niruddha*.

Objective knowledge is always a composite one and can be analysed as follows. Every object that is perceived or thought of, brings a triple knowledge of name, meaning and form, and simultaneously with the objective knowledge there exists a triple knowledge of the subjective consciousness, mode of perception, (i.e.), of sight, hearing, touch, etc., and the knowledge of the object of perception. Ordinarily simultaneous knowledge of more than one object is present in the mind but when it is focussed on some one object, knowledge of others except of the one meditated upon gradually dies out till the mind perceives exclusively the object of meditation. Such concentration is first momentary, but by practice the duration is prolonged. At the first stage when the continuity of such concentration is disturbed by breaks, the concentration is called *Dhāranā;* when the duration is prolonged without the continuity broken it is called *Dhyāna;* on further concentration the composite knowledge as explained above

begins to be analysed and one is so much absorbed in meditation that one loses totally the knowledge of self (ego) and identifies the subjective consciousness with the objective knowledge and the composite knowledge reduces itself to the objective knowledge of name, meaning, and form only. The *chitta* then is said to have adapted itself to the identity of the object. Such a state of mind is known as *samāpatti* (state of assuming identicalness). In the case of the object being a gross material one, the *samāpatti* is called *Savitarka,* and in the case of the object of meditation being abstract, it is called *Savichār Samāpatti.* In these cases *chitta* assumes the identicalness of the objects of meditation like a crystal which takes up the colour of the surrounding objects. On still further concentration knowledge of name and meaning also fades away, and only the form without its name and meaning subsists, this is called the *Nirvitarka* or *Nirvichār Samāpatti* respectively as the object is gross or abstract. This state is called the state of *savikalpa samādhi.* On still further concentration even the form is lost, but a consciousness of *Ananda* continues, this is called *Sānanda samādhi.* On further concentration when that too is lost, leaving behind simply a sense of abstract consciousness, the state is called *Sāsmitā samādhi.* If mind can meditate upon its vacant mood leaving all external supports, it will merge into what is called *Nirvikalpa samādhi.* That is the extreme limit of concentration for self realization.

The triple knowledge of name, meaning and form needs some more elucidation. Every object presents itself to us in three ways. Its very sight or throught strikes us with the idea of its name, form, and meaning. Name is simply a word which stands as a symbol for the object which it is understood to denote. Therefore names differ by usage; in different countries and at different times, though the object denoted is the same. A sound or remembrance of that word reminds us of the particular object denoted thereby. The corresponding existence of that object is the import of that name and we call it its meaning. Along with the import of the word the knowledge of the corresponding form of the object is also gained, if it is capable of having a form. The three to an

ordinary person are inseparable, but by concentration their separateness can be visualized and felt, and by degrees gradually the object only lasts and survives, while the name slips off the mind and later even the meaning is also gone and the knowledge of form is lost in haziness, leaving behind only the truth of its nature.

By force of habit acquired through repetition of deep concentration and its impressions gained by *chitta*, the latter acquires a stability of a state corresponding to such impressions, and then it naturally begins to stay in that condition. Of the five stages of mind enumerated above the first three are experienced by all persons, but the last two are experienced by yogis only. A yogi likes to keep his mind stable in the fourth stage, and he has to fall back to the third stage when he has to do some thinking work, unlike an ordinary person whose mind incessantly wanders in a diffused manner and has to restrain it for intellectual purposes. Though a mind does not stay permanently in *Samādhi* or in the *niruddha* state and soars up to it to stay there only for a few seconds and minutes, still it retains the impressions of that stage repeatedly gained through daily practice even for small intervals, and on reverting to the plane of *ekāgratā*, the next lower one, acquires strength and stability of more permanent nature. In course of time it becomes natural for it to rest in that calm and composed state without letting go its balance easily, which is so very essential a step for all intellectual and spiritual advancements, and progress, and a first step for God realization which is impossible without deep concentration. First we have to invert our senses, which being out-flowing always keep our attention diverted outwards. We see in churches, mosques, and temples devout worshippers sitting or standing with eyes closed offering their prayers to God. By closing their eyes they try to achieve what is first required for meditation. They attempt to sever the connection of sight with the outer objects and strive to focus their whole attention on their prayers with a wish to invoke God, but few succeed in the effort, because other senses of perceptions still remain open to bring in their respective perceptions to disturb the mind. If a person of strong will is able to keep for a moment his mind detached from them, thoughts of past

memory begin to haunt him and their influx swells on as he struggles to keep them off. If he succeeds in suppressing them as well for some time, sleep gradually overtakes him and mind is overcome with darkness of *tamoguna*. Thus it is a hard struggle to keep the mind free from every one of the intruders and a real prayer is only possible when all sorts of intrusions are kept off. Though hard exertion is needed in the beginning to bring about a slight calmness, by persistence a stability can be acquired ; then the mind gets habituated and begins to remain for most of the time in equilibrium. Further concentration is not so difficult a process, for a stable mind soon tends to merge and gradually lose itself in meditation.

Concentration through Divine Love or Bhakti yoga

Emotion of love replaces all other emotions and frees the mind of all desires. It concentrates the mind and keep it in *Sattwaguna* suppressing both *Rajoguna* and *Tamoguna*. Therefore intense love for God should be cultivated. God is to be loved and not feared ; and loved for the sake of love only, not with a desire for some reward in return here or hereafter. Love and fear are two opposites. Most people thing that God sends miseries and misfortunes and His wrath is therefore to be appeased from day to day. Such people worship Him through fear of His wrath. Others invoke His blessings for temporal gifts, some for the fulfilment of their desires for secular objects like wealth, prosperity or progeny, or worship Him with a wish to be rewarded after death, with a passport for heaven or with a writ of pardon for their misdeeds here. Many persons remember God only when they are overcome with some calamity and then pray to Him for extending His long arm for their assistance. Such are the various motives which make a man seek divine help and in some cases they do find response to their prayers, but that is not the goal of Bhakti. This world is a world of dualities. There is no bright side without a dark one. Pleasures and pains are inseparable twain, one has no meaning without the other, they are relative terms. It is a foolish dream to expect all pleasures and no pains. In fact every sense of pleasure or pain is a mixed feeling of both. A man groaning under a severe headache feels happier if he is slightly relieved. A

person finds himself happy with an income of Rs. 100 but sometime after feels miserable if his income having risen to double falls to Rs. 150, and in the reverse circumstances he offers thanks to his fortune, if it having gone down to Rs. 50 rises upto Rs. 75. Perhaps in the last case his delight might exceed the pleasure he felt when he was earning Rs. 100. A person suffering from rheumatism becomes in time so much accustomed to the pain that he ceases to mind it. Pleasure and pain resemble light and darkness. What we call light is a mixture of both. The intensity of light varies with darkness and a state of absolute light and absolute darkness is an impracticability. Similar is the case with heat and cold. Every temperature indicates a degree of heat and a corresponding degree of coldness. In much the same way pleasures and pains are measured and felt by the degree of their intensity and mostly depend upon the attitude of our minds at a particular moment under particular environments. Therefore, it is a fond dream to expect a life of perpetual happiness here or hereafter after death and it is certainly childish to invoke God for what is an impossibility or what depends wholly on the mood of our own minds. Life is a struggle and the more fortitude a person acquires for steering off its ups and downs, the better fitted he is to live in it. Every inch of pain we are susceptible of feeling, proves our weakness, to that extent. It is no excuse to be weak and cry for help. Always crying for help and depending on others for assistance makes one imbecile and certainly not a useful member of his society. Matters do not improve if assistance is prayed and sought from heaven, it is as well weakening. We ought to be strong of both mind and body, and pray to God for strength and love for His Holy Feet. God is not realizable by the weak, says the *Upanishad*. It is a very common principle of Nature that connection with a higher charge of any force kills those who prove too weak to sustain its affect. God is All-mighty and source of all strength. We ought to gain strength from Him and make ourselves worthy of His union. That can be done by checking the constant dissipation of our energy through vain wanderings of our minds. Love by itself is strength but its force is lost if its price is demanded. The action is lost in its

reaction. Every charge gives rise to an opposite pole and increases in its potentiality so long it remains charged. Therefore one-sided love and that without the slightest desire for a return is needed.

A heart surcharged with an incessant flood of Divine love is its own reward, inasmuch as no temporal desire or animal passion helps to ebb its tide or mar its purity. The rising tide of *Bhakti* sweeps away all other kinds of emotions and desires, and displaces all worldly attachments, detestations and fear, bringing in a happy sweetness of divine blissfulness. Mind is freed from all disturbances and becomes filled to the brim with calmness of sweet tranquillity, possessing it a person becomes immortalized and desires nothing and freed from cares, becomes contented, neither desiring nor detesting, but accommodating to all phases of life. To such a person creation of God is as dear as God Himself, for He shines forth with His Glory in all His creation—animate and inanimate. Principle of universal brotherhood is a faith to the truly religious. To such a person it is not only an ideal worthy of achievement, but forms part of his worship and his whole life is dedicated to the service of all beings. In Gita Lord Krishna says : —

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः । ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
(गी. १२-४)

With self control and having equal regard for all, they too, who are attached to the service of all beings, attain Me.

'*Thou shalt not kill*' is one of the ten commandments corresponding to the vedic Dharma—'*Ahimsā paromo dharmā*'—non-hurting is the highest religion. It is a Truth, which is not based on dry principles of ethics but stands on the sound foundation of universal love—the Love for God, which emanates from only pure hearts unsoiled by sordid selfishness, jealousy, and intolerance bred of personal, communal or racial interests and prejudices. A smiling face, radiant with boundless love of a true Bhakta carries with it, wherever it moves, a glow of life, illuminating the hearts of those who come in contact with him, irrespective of caste, creed or reli-

gious bigotry. Such a person is a boon to his society and the world in general. His mere presence is an elevating one, broadcasting an atmosphere of love, good will and happiness all round. In fact he becomes a personification of Love, radiating love wherever he goes. The Divine Love permeates every fibre of his being and oozes out always purifying his surroundings.

Chapter XIV

PANCHOPASANA

The idea of several deities in Hinduism is not that of polytheism, but based on the ground of purely monotheism. Different systems have sprung up adopting for their worship some particular aspect of the same one God, naming Him differently. God is believed by every Hindu as one, all-pervading, beyond time and space, beyond name and form. But for very significant reasons of meditation, He is represented as having certain forms and is denominated with certain names. Man being the best of His creation, He is naturally painted in human form, but generally with four hands depicting thereby the idea of divinity in the form. There are five such prominent forms which are worshipped all over India, *viz.* 1. *Vishnu*, 2. *Shiva*, 3. *Shakti*, 4. *Ganapati*, and 5. *the Sun.*

Vishnu

1. Vishnu is that aspect of God which depicts him as the supreme sovereign of the Universe. He is worshipped as such and is regarded as a personification of God in that form, who preserves the world with his divine power called Laxmi, the goddess of prosperity, fortune and wealth. The complexion of Vishnu is described as brilliantly bright radiating a luster of the sky-bluish hue, signifying splendour and infiniteness, as the blue colour of the heavens is an indication of infinite expanse. In each of His four hands he is shown as holding in one a sceptre which is a symbol of Supreme Authority and of unflinching laws of nature, in the second hand a lotus, a symbol of fortune, in the third a conch * which is blown to serve as a trumpet, symbol of proclamation of His kingdom-just and merciful. Conch is also used for pouring forth water as a token of blessings which ever emanates from the Lord. With His fourth hand He is shown as brandishing

* The sound of a Conch resembles the sound of Om.

His *Sudarshan Chakra*, a disc of beautiful appearance ever ready as a weapon for killing the evil. He bears ever smiling face, puts on a yellow garment below His loins representing the earthly portion of the universe, with a silver-lined waist-band, representing the boundary of glittering waters, a scarlet-coloured naval which represents fire, a bosom of dark bluish colour denoting atmosphere and shining face and forehead denoting the spiritual and etherial portion of the Universe. His head is covered with a crown studded with the shining suns, moons and stars. He is seated on the royal bird Eagle, which is well known for its power of soaring high into the heavens. Thus the whole Universe is shown as His person. He pervades it through every one of its atoms like a string through the beads of a rosary. Although God pervades the whole Universe and shines everywhere in His glory still His seat is in the heart of every human being and His worship consists in the deep emotion of love. *" He is the Lord of the Universe-past, present and future. From Him is nothing hidden. Knowing Him one is freed from cares. Verily such is the Lord, of the size of a thumb resembling a smokeless glow of light residing within the heart,"* sing thus the *Upanishadas*. " Kingdom of Heaven is in the heart of man," says Lord Jesus. In the heart He resides, in the heart He is sought and in the heart He shines, when meditated upon with love and devotion.

Shiva

2. Shiva is another form of the Lord, which is worshipped like Vishnu throughout the length and breadth of India by all sects of Hinduism. The idea of Shiva stands on the ground of Adwaita philosophy. Soul looks individualized on account of the reflection on mind of the one Universal spirit, Shiva. The universal spirit is the Lord Himself, whereas His reflection is Jiva who when freed from lust, anger, fear, attachment, avarice, pride, passions, birth and death, humility, grief, inertia, hunger, thirst, desire, timidity, misery, sorrows and pleasures becomes Shiva. The ultimate end of every branch of yoga is the realization of the individual soul as Shiva, which is realizable only in the cerebral lotus of the thousand petals through *samādhi*. Shiva is therefore painted seated in *samādhi*, with his eyes closed as *yogishwar*,

as he is called, on a lion skin unconscious of even the venomous serpents coiling round his arms and neck, and whose blue coloured neck is a proof of His immunity to deadly poison-like evils. To Him the deadliest of poisons is as welcome as nectar and he adores his snowwhite body with snakes and scorpions. A yogi who has achieved *samādhi,* gets his head like a bead strung as it were with others on the rosary worn by the God round His neck. In the forehead, He is shown to possess a third eye of spiritual knowledge, when opened in a yogi through meditation it burns with its gaze the passions of lust and sexual desires. He is all calm and peaceful and hence is named *Shankar*—bestower of peace. When wakes from meditation He plays upon His Damru (drum) and dances His *Tāndava* dance in ecstasy of joy and bliss which is His nature. He rides on a bull indicating that a person on attaining *samādhi* conquers the animal in him, suppresses his animal passions, dullardness, stupidity and obstinacy. Shiva is, therefore, called *Pashupati.* A person who has learnt the art of deep *meditation* by achieving *samādhi* begins to bathe the whole humanity with an incessant flow from his head of the holy waters of the Ganges of highly spiritual and secular knowledge and is, therefore, painted as bearing a crescent on his forehead. He is believed to have his abode on the high peaks of the snow-clad Himalayas like that of *Kailās* situated in the heart of the Tibetan solitude, where on the sight of *Mānsarovar* a person is elated spiritually by a spontaneous impulse given by its natural scenery.

To a yogi the highest peak of Kailas is *Sahasrār,* the thousand-petalled lotus, and his calm mind is the beautiful *Mānsarovar* lake. As all knowledge is the result of deep meditation Shiva is called originator and the source of all branches of sciences, mathematics, and philosophies. He begins to shine in the heart of a yogi and leads him up step by step instructing and enlightening him in the intricacies of the fathomless ocean of knowledge. He is the real Guru or preceptor who always dwells in the heart and head of every person.

Shakti

Shiva is approachable through the practice of yoga with the assistance of His Shakti, the Goddess Mother, manifesting Herself in the human body in the form of the above described psychic force. In the treatises of *Hatha yoga* this power is commonly known as Kundalini Shakti which has been translated as Serpent Power. This Shakti is that Universal aspect of the Almighty God which shines as life in the whole animate world and works the mind, body and intellect. This power is the force of creation generating, developing and evolving the animate world, but ordinarily its function is according to the lifeless laws of nature and is therefore said to be asleep. In a human body this power can be awakened in the form of psychic force as has been explained in previous chapters. In Hinduism *Shakti Upāsanā* or the worship of this power forms an important branch of *tāntric* and *yogic* science. In this form the Lord is regarded as Mother who destroys all obstacles and evils in the path of spiritual evolution of soul and leads up the devotee to the goal of God realization, in other words it is with Her assistance that a soul attains perfection through its union with the Universal spirit—Shiva. She is painted as riding on a lion as a symbol of strength, courage, magnanimity and majesty. The picture also denotes the fact that when the Kundalini is aroused in a person, She rides the lion of yoga which roars like a hungry lion in the body and begins to devour the weakness (flesh) of the yogi. The *Shakti* with Her numerous kinds of weapons begins to wage war on the animal passions which form the strong army of *satan* and always hinder spiritual advancement, killing them one by one, till every one of them has been to the last overpowered and killed. In certain parts of India goats and buffaloes are slaughtered for appeasing the Goddess, but unfortunately the followers of the sect not understanding the real meaning of the sacrifice, slaughter animals instead of sacrificing their own flesh in the fire of yoga and offering their animal passions and carnal desires to the Mighty loving Mother. Again, She is described in three forms according to the threefold nature of inertia, activity, and peace. When She comes in union with her Lord Shiva in *samādhi*. She gives birth to a super intellect called *Ritambharā Prajnā*, the knowledge of the truth,

also called *prāthibha, i.e.*, spiritual Illumination, which dawns before the actual realization of God is achieved like the dawning light before the sun rises.

Ganapati

4. The *Prātibhajnāna* is personified and defined as *Ganapati* or *Ganesh*—the fourth aspect of God and is called the son of Shiva and Shakti being the offspring of their union in *samādhi*. Ganapati is described as an elephant-headed God. The head of an elephant indicates sagacity and the highest possible brain but retaining in man the seeds of animal nature though of the highest spiritual and intellectual elevation. With the advent of *Prātibhā Jnāna*, occult powers of Riddhi and Siddhi, the two wives of Ganapati, come into manifestation. Ganapati is shown as riding on a mouse as a symbol of suppression of wrong and destructive criticism based on bad logic, which does nothing but harm the intellectual and spiritual advancement by cutting to shreds sound thinking and good reasoning. Mouse also represents the fickle rovings of mind, which are quite necessary to be suppressed before any higher knowledge can be achieved. He is worshipped and invoked before beginning every work for the very reason that He is that aspect of the Lord which controls the faculty of intelligence.

The Sun

5. Surya is the fifth form in which God is worshipped by the Hindus. In this form He is worshipped as the cosmic source of all energy—physical and psychic. It is not the physical Sun that is to be worshipped, but God Himself, shining therein, who is the Light of all lights, ज्योतिषामपि तज्ज्योतिः and the cause of the whole creation.

Faith in God only

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥ (गीता १८–६६)

"All the efforts having been given up, unto Me alone thou shalt resign, I shall save thee from all sins, thou shouldst not care."

The above assurance given by Lord Krishna is parallel to those found in Islam and Christianity as well. The latter demand from the followers a lasting faith in the revered prophet and Lord Jesus the Christ respectively for being saved from all their sins, with the difference, that a Hindu regards the first person used in the above verse as denoting God Himself. Krishna is not regarded a prophet of the Lord, but is the Lord Himself incarnate. According to them no other individual except the ever eternal God is to be put faith into, whereas the Mohammadans and Christians regard their respective prophet as a person separate from God, acting as an intermediary.

This difference creates a vital difference of outlook. According to a Christian or a Mohammadan, any person other than a believer in the prophet is deprived of the Divine clemency, whereas according to the followers of *Gitā* even a Christian or a Mohammadan would be saved if he believes in God. Hinduism is therefore catholic in its teachings, inspite of divergency of faiths, doctrines and rituals.

Chapter XV

SECRET OF UPASANA (WORSHIP)

In the foregoing chapter, we have dealt with certain aspects of the five-fold forms of the Hindu worship. It has been clearly said there that the deities prescribed there for worship are not different and their worship does not denote polytheism, as is generally misunderstood by westerners, but is for the same very God, Who is worshipped and invoked by the followers of Islam and Christianity though differently by different names. He is worshipped by the Hindus in these and various other forms and with their corresponding names. The secret underlying this sort of worship is explained here.

We have pointed out repeatedly that no real progress in spirituality is possible unless an aspirant gets his kundalini power awakened, and it has also been pointed out that the easiest way of awakening that power is through initiation by Shaktipāt by a spiritual master. In case of every upāsanā Shaktipāt is usually effected by pronouncing certain words known as mantras into the right ear of the disciple. Those mantras convey a seed of the spiritual power from the master to the recipient. Therefore a mantra is called a *bija* or a seed, which when sowed in the field of pure heart of a man or a woman begins to sprout and becomes a tree in the form of the deity concerned. For instance, a mantra for invoking Vishnu will give rise to the form of that deity and so forth. We have thus the first triad of Master, spiritual power and mantra. They are therefore regarded as identical, and it is strictly enjoined on the aspirants in no case to discriminate between the three and they should regard them as three aspects of the same one God. God resides in the corporeal body of the master and his spiritual power assumes the seed form of the mantra when transmitted to the recipient. Then the spiritual power embodied in that mantra sprouts in the heart of the disciple and develops in the form of the particular deity invoked by that particular mantra, manifesting in the aspirant corresponding divine powers and spiritual

faculties, thus the consequent triad comes into manifestation in the disciple of the Deity concerned, His form and His powers. In this way the God in master descends as Guru in the disciple. We have therefore a chain of Impersonal God: God as Shakti, God as mantra, God as the particular deity manifesting Himself in the heart of the aspirant in a particular form (Murti), and God as Guru. As a guru or a master realizes in him the spiritual identity with God, so does the disciple too. But although a disciple has to realize the ultimate oneness of himself with God, he is enjoined never to claim oneness with his master, who is always to be regarded and worshipped as God in person of the Guru. As in the case of Guru and God, no discrimination is to be made, so should be the case with mantra and God. Shakti and God or Murti and God too, therefore Guru, mantra, Shakti and forms all are regarded as symbols of God personified in Guru's body, words, spiritual power and murti respectively.

A Guru imparts his spiritual shakti through the medium of mantra to the disciple. *Moolādhār* being the seat of the dormant kundalini in all persons, the mantra received directly acts thereon, it tries to ignite it and make it dynamic. *Moolādhār* is the seat of *swayambhoo linga* without radiation of its power, but when the kundalini is awakened to dynamism, it begins to radiate the dynamic kundalini, which takes her seat in the next above centre of *swādhisthan*, i.e. her own seat. Therefore *swayambhoo linga* of *moolādhār* is the mantra itself and its power is the dynamic kundalini. Her first work is to unite the opposites of the procreative fluids. The awakened kundalini then purifies and appears in the heart of the person concerned in divine form. This is the first full manifestation of divinity in man. But this too is an intermediary stage on the way from human to Divine. Through divine Love and good deeds, the power still rises up to the *vishuddha chakra*, i.e., the centre of purification. It becomes vocal there and the seed (mantra) assumes again its original form in the disciple. At this centre the divine kundalini appears in her pure effulgent form and begins to receive orders from within and convey them to the aspirant, but being still under orders from above the divine supreme power residing in the cerebrum. Therefore the sixth centre at the middle point of eyebrows

is named *Ājnā chakra*, i.e., the centre of order. Below this centre the messages received are not free from doubts, but after it has also been crossed they become direct and as such transcend all doubts and ambiguities. Therefore above *Ājnā chakra* lies the seat of *Ritambharā Prajnā*, intelligence saturated with the truth.

Ritambharā, shining with the Light of *Prātibha* like the light of dawn before sunrise of spirituality, contains all knowledge and is the source of all words and sentences making an articulate speech. Therefore all mantras garbed in words of any language originate from that source, which is therefore called *Shabda Brahman*, God the word or Kalmā of God. The word is usually pronounced as 'Aum'. Even the holy scripture of Islam (Quran Sharif) commences with letters 'Alm' L silent. The three letters, though nowhere explained in the text and are not understood by the followers of Islam as to what they convey and imply, form the beginning of the holy scripture. L silent is nothing short of a vacant space, the gap is filled by the Vedic seers by U. Therefore 'Alm' signify that very original source of the holy scripture as that of all other inspired knowledge, viz. God the all knowing. St. John puts this truth in the first verse of his testament in the following words :—'Word was in the beginning, and the word was with God and the Word was God.'

Above the *Ājnā chakra*, therefore, all sort of mantras to whatever deity they may have been assigned to, revert and merge into the original *Aum* and as such this word includes in it all the different divine aspects and all the different names and Mantras used for invoking divine power. The whole scope of speech converges to a point of apex called *Vindu*, denoted by a nasal sound. Higher up, the *Vindu* merges into resonance (*Nād*), *Nād* merges into *Kalā* which is refined shakti in the form of intensified bliss, which rarifies into *Shānti*, i.e., eternal peace. Thus we have seven meters of *Aum*, viz. *A, U, M, vindu, nāda, kalā* and *shānti*. *Vindu* is again sub-divided in three strata, and the last three are each divided into two strata. Names and forms retain their existence in *Vindu*, but *Nāda* consists of only sounds deprived of their connoted forms, *Kalā* consists of only shakti, which in

turn transforms into peaceful bliss and beyond to a transcendental stage of *shāntyātitā*. Each of these four stages terminate with a state of corresponding *Samādhi*. Each corresponds to the four stages of *Savikalpa Samādhi* described by Patanjali in relation to *Vichār, Ānanda* and *Asmitā* already described elsewhere at full length.

After a period of every active exertion, the dynamic mind tends to merge into a repose, which gives it rest, and the mind gets refreshed and gains strength. In the ordinary course of life we call that repose as sleep and in the case of some painful exertion it swoons to unconsciousness. But after an interval of deep concentration it goes into a trance of *samādhi*. When a person centres it on any of the lower centres than *ājnā*, the trance is a higher kind of sleep, but real *samādhi* is experienced when it merges above the centre of *ājnā*.

At *Vindu* mind retains its outflux of objective knowledge of names and forms, but higher up it soars to a state of influx, this state is called *Ardhachandrika* meaning half moonlight. It should be remembered that moon stands for mind, and here it loses its half force. Higher up it merges into *samadhi*. This stage is called *Nirodhikā*. Similarly at *Nāda* forms are dropped down and sound with its differences still continues, its corresponding state of *samādhi* is called *Mahā Nāda*. *Samādhi* corresponding to *kalā* or shakti as it is also called, is known as *Vyāpikā*, and *samādhi* corresponding to peaceful consciousness is known as *Unmani*, peaceful consciousness of mind is for that reason called *Samani*. *Unmani* is so called because mind persists only upto *Samani* and no longer. The word *Samani* means with mind.

All different ways of worship prescribed by the different religious sects aim at this very spiritual communion, which is possible by complete merger of mind into the Universal consciousness of God. This is the goal of human existence, and ultimate realization of this goal is the object of every religion, the modes of worship and their rituals may differ to any extent.

Chapter XVI

GURU-TATTWA AND GOD

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

Trans.:—God, Spiritual Master, and the Self, divides as if in different forms, pervasive in body like ether the One, to Him, the Daxinā Murti, I bow.

A yogi worships his Guru, the spiritual master, as God personified and God residing within his heart as Guru. To him the two are one and identical. He is no other than one's own self pervading the body like ether. The one appearing in three forms, is also known as Daxinā-Murti, a name of Shiva presiding one's heart as Guru. He is the Guru of even the foregone, continuity not having ever been broken by time, says *Yoga Darshan*.

Therefore God Himself as Guru guides all the aspirants. He is as such to be realized within one's own heart, and only such persons as have realized Him are proper persons to act as Gurus. A master initiates his disciples into the mystic line of spirituality through *Shaktipāt*, as he infuses in them his own spiritual power and awakens theirs so far lying dormant. Therefore that Power is *de facto* Guru and She is the Divine Power of God Himself. The Upanishadas say :—

They, the *Brahmavadins*, who knew *Brahman*, saw the Divine Power through meditation which was lying hidden under Her own attributes (*gunās*). They then understood that He, the God, alone as a supervisor stood related to all the causes of the Universe interwoven with Time.

The Power Divine is the sole cause of the whole creation and She is the first creative principle. As such God is the supervising Creator and His own Divine Power is the material cause. From Her emanate the triad of will-power, knowledge, and power of action. She shines forth within the hearts of those, whose conscience has been purified through Divine

Love and good deeds, but remains hidden where anger, avarice, and other hosts of their clan born of *Rajoguna* and *Tamoguna* reign supreme. To a yogi She is, what Lord Krishna was to Arjuna, a guide and driver of his chariot on the battle-field of this wordly war for spirituality. Her Dynamic Form is Her seat (peetham), spiritual knowledge Kundalini Herself is Her abode, and Will-power is the governess managing the three storied building on the physical, metaphysical and causal planes and is therefore named *TRIPURSUNDARI*. She Herself is the first cause of all, and is called the Guru-Tattwa. See *Bhavanopanishad.**

In the mid of *sahasrār*, of the thousand radii, i.e., cerebrum, is situated an equilaterally triangular Guru Chakra with the three powers of will, knowledge and action as its sides and with the *Param-kāran-bhootā shaktī* as Guru at its centre. These three powers do not act independently of each other, but within the sphere of everyone of them the other two act as minor forces. *Kriyā Shakti*, the dynamic, with the assistance of the other two works the system of *Prāna*, and similarly the *Ichchā shakti* works the volitionary system and the *Jnāna shakti* works the intelligence and the sensory system. Intelligence controls all the activities. Therefore, when Kundalini lies in dormant condition, spiritual consciousness remains clouded with the physical forces and Atman appears in bondage, but when She is aroused shining with the dawn of spiritual *consciousness*, she assumes the role of Guru. A partial **vedha** of the six chakras, therefore, gives only a partial manifestation of spiritual consciousness and in that case the Guru-tattwa is not realizeable in His full glory, and doubts keep the knowledge of His true nature marred with uncertainty. This stage is a great hindrance in the progress of a yogi and may continue for years.

If a master has not realized the full glory of Guru-Tattwa in him, it is likely that persons receiving initiation from him may suffer from similar disability and in the long run pass a life of dissatisfaction and peacelessness. It is, therefore, quite

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*श्रीगुरुः सर्वकारणभूता शक्तिः। क्रियाशक्तिः पीठम्। कुण्डलिनी ज्ञानशक्तिर्गृहम्। इच्छाशक्तिर्महात्रिपुरसुन्दरी।

necessary for an aspirant to guard off such inheritance from his master, otherwise he shall have to seek the aid of another Guru. Such drawbacks in most cases can also arise out of the aspirant's own diffidence and want of faith in the Guru. Such is the case because generally Guru-tattwa becomes manifest with a partial *vedha* of the *Ajnā chakra* and is experienced in heart and speech, and with the complete *vedha* of the *Ajnā* such defects automatically disappear. With the *vedha* of *Vishuddha chakra* the Guru-tattwa becomes purified as the name of the chakra itself implies, and with the *vedha* of *Ajnā chakra* He begins to guide and direct the aspirant with the vividness of true light of the inner voice. Such a person is said to have his third eye of inspiration opened. A person with full manifestation of Guru-tattwa in him becomes a worthy Guru for others for continuing and preserving the line of spiritual succession.

Ishwar-Tattwa

Yoga Darshan defines *Ishwar* as follows :—

* *Ishwar is a special Purusha unaffected by Kleshas, actions, fruits thereof and the corresponding impressions on mind.* I.24.

In Him is the seed of all knowledge, which in its evolved stage transcends all limits. I.25.

He is the Guru of even those preceding, His continuity having never been broken by time. I.26.

His name is Pranava (OM). I.27.

Thus *Ishwar* as defined by *Yoga Darshan* as a special *Purusha,* is not like the ordinary *Jiva Purushas*—souls in bondage, but still He is a *Purusha,* i.e., one residing in a body. As such He resides in the bodies of all beings, and He resided in the past as well in the bodies of all, there has never been a time when He did not so reside. But the special qualifications, which give Him a special distinction are, (i) that He

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* क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः। तत्र निरतिशयं सर्वज्ञबीजम्। स पूर्वेषामपि गुरुः कालेनानवच्छेदात्। तस्य वाचकः प्रणवः।

no doubt resides in the bodies of all persons like the *purusha* in bondage possessing an individual egoism, but unlike him *Ishwar* remains unaffected by the miseries of ignorance, egoism, attachment, aversion and clinging to life,—the five *kleshas*, good and evil actions resulting therefrom, their fruits in the shape of fortunes and misfortunes and the corresponding impressions left by them on memory, from which the latter suffers, and (ii) that He is all-knowing. He knows the past, present and future all simultaneously, from the minutest details to the biggest item and the degree of His knowledge transcends all limits of time, space and causation. Such *Ishwar* resides within the hearts of all persons as *Guru*, and His name is *AUM*. By the repetition of His holy name and meditation on Him as *Guru* through devotion, He dissipates all darkness of ignorance from the hearts of the devotees as the very word *Guru* literally means. Guru-Tattwa satisfies the above attributes of Ishwar and, when realized within one's self, He appears as the particular human Guru of the person concerned thus raising the status of the human Guru to divinity. Guru-Tattwa is therefore the meeting point of the personal Guru, God and the disciple. At times the disciple finds himself one with the Lord and at other when he feels his own separateness from Him, he feels his personal Guru to be one with Him. When in *Samādhi* the triad merges into the Absolute.

Mundaka Upanishad describes the Jiva and Ishwar as twin birds seated as friends on the same tree, one eats the fruits thereof, whereas the other sits watching, and not eating them. There it is said that when Jiva sees the other pleased with his devotion, he also becomes like Him. The verses are worth quoting and their translation is given below:—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्न्यो अभिचाकशीति॥ (३, १, १)

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः॥ (३, १, २)

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम्।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति॥ (३, १, ३)

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन्विद्वान्भवते नातिवादी।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः॥ (३, १, ४)

The two birds, twin friends, are seated on the same tree, one of them eats tasting the fruits, without eating the other watches. 3.1.1.

On the same tree the purusha attached to worldly enjoyments laments for his shortcomings in grief, and when he sees the other Isha *pleased with his devotion, and His Glory, he also transcends sorrow. 3.1.2.*

When the seer sees the golden coloured Creator, the Lord Purusha, the author of the Vedas, then the realizer, having cast off both vices and virtues becomes pure and achieves absolute sameness with Him. 3.1.3.

Prāna *that He is, who shines through all beings, a realizer having known Him gives up all high talks, and plays within himself, self-enjoying, engaged with his Kriyas, he is the best of those who have known Brahman. 3.1.4.*

The reference is clear enough in full details to that Divine Power herein mentioned as Guru-Tattwa.

A Yogi who has realized Guru-Tattwa can very easily meditate upon it with all the attributes of Ishwar mentioned above. He, under the divine influence of Guru-Tattwa, with his mind and heart well saturated with the influence, can easily realize absolute sameness with Brahman.

Realization of Atman, Ishwar or Guru-Tattwa, by whatever name we may choose to call it, appears in the Buddhi of the aspirant, purified of all the impurities born of *Tamoguna* and *Rajoguna*, like one's image in a clean mirror quite distinctly. See *Shankar's* commentary on *Kath. Up.* verse (6, 5)

यथादर्शे तथात्मनि etc.

Chapter XVII

REALISATION OF GOD AS KNOWLEDGE

God is the fountain-head of all knowledge. He permeates every particle of the universe, directs and knows everything, but few know Him. In fact all existence is projection of His all intelligent self. That is why God-realisation is said to make a man perfect, possessed of full knowledge. God being the essence, the fountain-head and the root cause of all existence, every branch of knowledge should fall short of completeness, if divorced of spirituality. All manifestations of name and form are objective and knowledge in that sphere, depending on the intelligence of the onlooker, must vary and therefore is more or less of illusory character, hence is termed "MAYA" that is, unreal.

Knowledge implies a knower and something known. Infinite expanse of cosmic existence including the universal start believed to be big suns even bigger than ours, with their planets and satellites, is the projection of one universal consciousness. Both the knower and known are simply the subjective and objective aspects of the same one consciousness. This fact can be better understood by the illustration of dreams. In dreams the objective side has no reality. When one's consciousness comes into play during dreams, the subjective and the objective sides of existence as 'I' the knower and 'This' the known simultaneously arise and simultaneously die out in sound sleep. In the case of individuals, the universal consciousness subjects itself to limitations of time, space and natural laws of causation and give a false appearance of the separateness of the subjective and the objectives of knowledge. When consciousness relates to names and forms it is said to be objective but when it relates to one's personal self, it is called subjective. God as consciousness absolute is the seed, the creator, the ultimate reality behind every objective phenomenon of the universe and the subjective knowledge of every individual. Individual consciousness

being a ray of the universal. What is simply a projection of objectivity of the latter, appears a reality to the former. Self-realisation thus leads every person to the same fountain-head of all knowledge.

In all fields of research work a student of the laboratory studies the workings of nature experimentally and is led to think that the knowledge he gathers comes to him from outside. Phenomena of nature he scrutinises, he thinks, supply him the requisite knowledge. He is apt to give a secondary position to his personal faculty of inner self as dependent upon nature, though in fact his self is the *alma mater* of all knowledge. Einstein was a theoretical mathematician and was not a scientist of laboratory, but he has revolutionised completely the old foundations of scientific thinking and has placed the coming generations of scientists on the basis of new lines. Sometime back it was thought that matter was not destructible, but now it has been proved that energy and matter are mutually convertible. The seers of the upnishadas have declared long before, that the whole material universe of forms is the result of vibrations of " Prana ", already shown in previous chapters as life energy emanating from God. When a person sits quiet with his brain free of all thinking, with no thoughts of the outer world, still he remains conscious of his own self, showing that the seat of his knowledge is within and not in the outer world. Objective knowledge, sensual, mental or intellectual is simply a flow of one's consciousness in those particular channels and the objective knowledge thus evolved is an accessory super-position on the base of his consciousness. Self-consciousnes is the primary source whence issue all ideas and the basic consciousness takes the form of intelligence, through which knowledge emanating from self shines forth. Intelligence is also subject to development. Human intellect ordinarily is imperfect and needs proper education for its cultivation and development. We may compare it with a window through which the Goddess of knowledge peeps out. Through education and intellectual evolution its opening may be enlarged, still it cannot transcend the limitation of time, space, etc. Whereas all such limitations are absent in self-consciousness.

In all intelligent beings their individual consciousness springs up from the main source of universal consciousness. Human intellect cannot transcend the limitations inherent in it and therefore remains imperfect. Limited knowledge is apt to err and fall short of truth. Rational thinking may claim to approach the truth, but can in no case transcend the shortcoming inherent in the faculty of reasoning, which has worked out for its bondage a sphere of logical argumentation. Human knowledge owing to these limitations of intellect is dethroned from its celestial seat of divine universality. The word 'divine' as verb has therefore come to mean "to guess" because it implies an attempt to approach the truth, which is its divine status. Human knowledge has advanced with rapid strides in different directions of physical, social, political spheres, in sciences and arts and in metaphysical and philosophical sides and has immensely explored and increased its sphere, yet it is like a drop in the ocean of infinity of knowledge, one glances at the universe and visualizes the immense treasure of knowledge it contains. Thus objective knowledge of any branch or a part of some branch remains incomplete unless the whole is known. It is like knowing a branch or a few branches of a tree, which does not lead one to the knowledge of the tree as a whole. Therefore secular pursuits and every step of advancement in the region of physical knowledge is a never ending journey from the centre along any one of the radii radiating to infinity.

Knowledge gained through senses cannot be claimed as exhaustive and correct, the range of perception of every one of the five senses is limited, they cannot perceive beyond the limits of that range. Speculative knowledge based on inferences has the same shortcomings. Attempts have been made to enlarge the perceptive range and power of sight by the invention of machines like microscope and telescope, is a proof to that effect. Yogis and mystics claim to acquire abnormal powers of hearing, sight, etc. All this shows that there exist other planes of existences, we are ignorant of.

A complete, true and full knowledge of all the existence on its varied planes is impossible. Therefore instead of such futile roving in search of reality and truth, equipped with

such incomplete instruments of senses, we are asked to order halt and turn our attention inward. We have to turn back, stop our mental hoverings, calm down our mind and intellect to perfect stillness and *lo a knew* flash of light floods over our hearts and brain from somewhere so far hidden. Door of higher sense of inspiration has been knocked open and we come face to face with a ray of real knowledge. Thereafter our journey takes a right about turn towards the real goal of life. Sun of never fading light resides within every one of us as our real self, effulgent with knowledge, all truth, transcending all shortcomings. Through inspiration, in a person dawns new light of knowledge, so far foreign to him. Self or Atman is the seat of knowledge in the unmanifested state, it may also be stated as embodiment and source of knowledge, whence it springs into manifestation. This stage of knowledge is called "*para*" or transcendental by the Sanscrit scholars. Lower down when it manifests as intellect on the plain of ideation it is termed "*Pashanti*", that is, knowledge looking out. At the stage of thoughts when it becomes couched into words, it is termed "*Madhyama*", that is, intermediary, and lastly when spoken out as speech, it is called "*Vaikhari*". In the case of inspired knowledge one feels a sort of impulsive force at the stage of "Pashanti" which is ennobling and is of divine nature. Higher truths appear to be flashing in the mind and speech gives out expression to beautiful knowledge couched in appropriate words. The person feels a higher power working within him in spite of his personal understanding and efforts. When the aspirant advances further the flow of inspiration becomes more vivid and the person cognizes within, presence of some second person like a prompter, speaking from behind the screen. The voice so experienced is called the inner voice and the knowledge thus acquired is called intuitive knowledge gained through inspiration is vague whereas through intuition it is clear. Intuition, as the word denotes, is tuition from within.

Writer has come to know a few of such persons who claim to hear the inner voice. Mahatma Gandhi who has so often spoken of his inner voice and its dictates openly in his writings is an unimpeachable authority. The directives thus received should be correctly interpreted and understood.

They are then always reliable and helpful to the aspirant, in their spiritual advancement but not so to their satisfaction in the fulfilment of their petty secular desires. When a man tries to utilise the intuitive faculty for secular purposes the response may be vague and not quite to the point. The aspirant should well remember that he is in the presence of God who is his well-wisher and best friend.

That God resides within the heart of every male and female is admitted by almost all religious sects. A verse of Rigveda declares that God and human soul take birth from the womb of mother simultaneously like twins with one body. In another verse both are compared with two friend-birds living on the same tree, that is, the physical body. One eats its fruits and falls into bondage. While the other, simply watches unattached. When the former sees his celestial friend, he is freed from the sorrows of bondage. Innumerable quotations can be quoted from Hindu Scriptures on this point. Philosophy further explains that idea of separateness of their entity is false and apparent, on account of ignorance of the human soul arising from self-imposed limitations of " MAYA " on the bodily consciousness. All sources are in fact one with God appearing different like a wave from the sea. Human soul can therefore be defined as " Atman " or " Self " engrossed in ignorance of identical oneness with astral and physical bodies. The consequent sense of " I am " ness, attachment and aversions for likes and dislikes of worldly objects and an instinctive clinging to physical mortal frame which breeds fear of harm and death. Thereafter physical and mental action follows which fructify in pains and pleasures to be suffered through the cycle of births and deaths. But God as his twin brother who is eternally free and unaffected is always by his side.

" Patanjali's Yoga Darshan " prefers God to be regarded as more of a master than a friend, who is ever present within with all knowingness that supersedes all comparatives but in seed form. Therefore when he is evoked, higher knowledge is bestowed upon him which otherwise said to be had by intuition. Seed contains the whole tree with fruit, flower, trunk and roots, all in embryo, when sprouts it grows and

bears fruit under favourable conditions. When God within the heart is said to be present as knowledge in seed form, it is obvious that an aspirant has to invoke him and his devotion will bring forth full results in due course, according to the intensity of eagerness for the purpose, sincerity of devotion, faith and conduct of life. The intuitive knowledge in seed form has potentiality of growing gradually to full manifestation as the aspirant nears the final stage of realisation of God-presence within him.

Dust Thou art, to dust returneth, was not spoken of the soul, says the poet. 'O Son of immortality, immortal Thou art and immortality is Thy heritage' declare the scriptures.

All knowledge secular and spiritual acquired through education, inspiration, or intuition emanates from the inner master, always present by your side. He is no other than God himself, the fountain-head of all knowledge and is the creator and director of the universe. As rays of the sun give a direct touch with their source, so does the light of knowledge. Though secular learning keeps its votaries in ignorance of its source. Only when intuition starts, a glimpse of the inner master becomes evident and ultimately the aspirant comes face to face with Him. He is the self of His self and for the person concerned God-existence then becomes a reality. Imaginative and speculative belief based of heresay evidence at once changes into conviction. One feels that God-realisation is achieved. But so long as inquisitiveness for secular knowledge of natural phenomena keeps the mind busy in outgoing persuits, the person is astray. All side-tracking has to be put a dead stop to and focussing the whole attention on self-consciousness, the master source of every sort of knowledge will lead to the final consummation of self-realisation. Which is as well God-realisation—the Goal of human life.

We see many-sided development, industrial or otherwise, civil or military and achievements in the direction of scientific research work, all this is the outcome of human planning. In other words it is the projection of the human subjective knowledge. Similar should be the case of the whole universe. God wills and the creation springs up. Therefore the objective

universe being the projection of the universal consciousness, individual consciousness can have no independent existence, it being a part and parcel of the universal.

"Yoga Darshan", therefore, says *vide* Chapter 3, Sutra forty-nine, when a Yogi discerns unlikeness of self and intellect and realises that "Atma" is not the intellect (and feels its transcendence), of its contact, universal knowledge can be had and the Yogi becomes all-knowing. At that stage the Yogi become self-centred and his individualised consciousness transcends all limitation, and merges into its parental source. This is the stage of "Nirvana" or liberation from the cycle of births and deaths. The Yogi then realises his true self and attains oneness with God. "Brahma Vit Brahmaiva Bhawati" —One who has realised "Brahman" becomes "Brahman" himself.

So far we were considering the subjective side of knowledge, the knower. Now let us see what the known objectivity is. The vast expanse and depths of heavens above look at night studded with tiny twinkling bodies, we call stars, said to be big sun-centres of their respective solar system, many bigger than ours, situated at distances apart, measurable in terms of light years. One light year is the distance covered by light at its tremendous velocity of about 1,86,000 miles per second, during the time taken by our earth to complete one revolution of its orbit round the sun. Some of the so called stars are so far from us that their light has so far not even touched us. What is all this including the beautiful earth with her children, oceans, hills, and herbage ? All this show of names and forms simply is the result of some cosmic energy in kinematic state. Every particle of sand, stone or metal appearing motionless is a bundle of energy in motion. The whole universe is the working of energy in dynamic state, and all forms would disappear if it reverts to its static state. Again there are laws which govern its motion and working. These laws are eternally unfailing and intelligently framed and worked. It therefore follows that the original energy either by itself should be possessed of complete and never erring intelligence or backed by some intelligent architect and expert planner. It makes no difference if intelligence

be regarded as possessing a motive power requisite for its manifestation. God as knowledge is all intelligence as well all-powerful. As such why an unbeliever feels shy of admitting that intelligent working of Nature is nothing but a manifestation of some universal knowledge ? And a believer calls it by the name of God. It is simply but a matter of nomenclature. No doubt, philosophically, there is no room for any belief of personal God with hands, head, feet and body, seated somewhere in the sky. Brahman of the Vedas is sachchidananda—existence, knowledge and bliss.

The Vedic scriptures have therefore asserted that सर्वं खल्विदं ब्रह्म All this is verily Brahman. Thus we see that the same one knowledge is manifesting itself subjectively and objectively simultaneously. When a person is deeply engrossed meditating either subjectively or objectively, both the outer view and his personality disappear and his consciousness merges into the original state of absoluteness, where intelligence and the motive power are simultaneously lost in oneness.

Chapter XVIII

RETROSPECT AND PROSPECT

In this last and final chapter an attempt is made to take a bird's-eye view of all that has been said in the previous pages and clarify for the reader in general and the aspirant in particular the prospects of what is known as Self-Realisation. "What is meant by Self-Realisation and what is its utility in life"? "How can it be attained"? and "In what way does it affect, alter or change the individual being"? are perhaps the most pertinent and relevant questions that deserve immediate attention to provide with suitable and satisfactory answers.

Self-Realisation in its broadest sense means the highest possible evolution of an individual being in his lifetime. In another sense it also means the highest knowledge that can ever be achieved by man. In either of these two meanings Self-Realisation stands for the highest development of an individual. This is a dual development—psychological and philosophical, or mental and spiritual.

It must be remembered here, that the psychology, above referred to, is very different from anything you may know under this name. To begin with, it may be said that practically never in history has psychology stood at so low a level as at the present time. It has lost all touch with its origin and its meaning so that now it is even difficult to define the term psychology: that is to say, what psychology is and what it studies. And this is so in spite of the fact that never in history have there been so many psychological theories and so many psychological writings. Psychology is sometimes called a new Science. At least the Westerners say so. According to them psychology is a science of the twentieth century. This is absolutely wrong. It is perhaps the oldest Science. Even in the West, Socrates was an ancient philosopher and a psychologist of great fame. The word psychology in English is derived from the Greek word "PSUKHE"—Soul. But

Socrates, the celebrated Greek philosopher, had to drink "hemlock" for his preachings about the Soul and its immortality. People were, since then, afraid to use the word psychology although they wrote about it under different disguises.

In India all forms of Yoga—Hata, Mantra, Laya, Raj, Karma, Dhyana, Jnyana, and Bhakti, are essentially psychology which existed in the hoary days of the ancient Aryans.

In the West, psychology lost its soul with the death of Socrates. Charles Fox has rightly expressed it in his work as, "A Psychology without a Soul is soulless". In its second phase psychology was the study of the mind. But the relation between mind and body was a riddle. The same is put humorously sometimes as—To the question, "What is mind"? the answer is "Doesn't matter." And to the next question, "What is matter"? the reply is, "never mind". Since then psychology lost its mind. In the third phase, Descartes (1596-1650) made it clear that mind is a substance whose attribute is consciousness. Psychology in the West since then became a study of consciousness. But consciousness was an ivory tower, and a stranger had no entrance in it. An observer could only see behaviour. Here begins the objective study of psychology. Because the validity of a scientific conclusion, as J. A. Thomson puts it, depends upon the elimination of the subjective element. This is the modern psychology of the West. In short it may be said—"Psychology of the West first lost its soul, then it lost its mind, and then it lost its consciousness. It has still a behaviour of its kind."

Ancient Indian psychology is a system of study of the Soul. It believes in "the cycle of births and the immortality of the Living Soul—i.e. the 'Jeevatma'." To express in metaphorical language[1] "The living soul is the master (rider), his physical body is his chariot, intellect (Buddhi) is the charioteer, mind is the rein with which the sense-horses

[1] आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ।
इन्द्रियाणिहयानाहुर्विषयान्स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषणः ॥ (कठोपनिषद्).

are controlled, the sense-attributes (such as, perception, hearing, touch, taste and smell) are the path-ways, and the soul is thus the experiencer and the enjoyer ", so the wise people say.

It is therefore necessary to make a two-fold division of all psychological systems and doctrines as they fall into two chief categories. First, which study man as they find him, or such as they suppose or imagine him to be. Modern scientific psychology or what is known under that name belongs to this category. Second : Systems which study man not only from the point of view of what he is, or what he seems to be, but from the point of view of his highest possible evolution. Devatma Shakti (Divine Power) takes its stand on the latter.

The question before us will be—what does evolution of man mean, and are there any special conditions necessary for it ?

According to Darwin and modern scientific theory the term evolution means—or was thought to mean—a persistent effort to explain gradation of human behaviour in terms applicable also to lower animals and to explain the higher functions of man in terms of lower functions. This meaning of evolution cannot be accepted. We cannot accept previous evolution of man and we must equally deny any possibility of future mechanical evolution of man ; that is, evolution happening by itself according to laws of heredity or otherwise and without man's conscious efforts and understanding of its possible course.

It is a fact that man as we know him is not a complete being : that nature develops him only upto a certain point and then leaves him, either to develop further by his own efforts and devices, or to live, and die such as he was born, or to degenerate or deteriorate and lose capacity for development. Evolution of man, therefore, in the present case means the development of certain inner qualities, features and capacities which cannot develop by themselves and therefore remain undeveloped or culminate into atrophy for want of effort of the individual possessing the same. Experience and observation show that this development is possible only under certain definite condi-

tions with efforts of a certain kind on the part of man himself and with sufficient help from those who were initiated in this line and at least have already acquired practical knowledge. It is very important to note, right from the start, that without efforts real evolution is impossible and without external help it is hardly possible. By the way, it should be understood that on the path of self-development and evolution a person becomes transformed. His or her conduct of life changes. We must learn and understand in what sense and in which direction man becomes a different being, that is, what a different being means. It is also equally important to know that an *en masse* evolution is almost impossible or at least a very rare exception. It may sound strange but we must realise that it is not only rare but is becoming more and more rare.

A number of questions arise from what has been stated above namely—" what does it mean that in the way of such evolution man must become a different being " ? " What is meant by different being ? What inner capacities, qualities and features can be developed in the man ? and how can this be done, and Why an *en masse* evolution is impossible ? Why cannot all men develop and become different beings ? Is it not injustice ? "

" Why can't all men develop and become different beings ? " This question can be very easily answered. All men cannot develop and become different beings because they do not want it. Because they do not know about it and will not understand even if they are told. In order to become such a different being man has to develop and he must want it very much and for a long time. A passing or a vague desire based on dissatisfaction with and frustration in conjugal or other longed for success within the sphere of secular achievements will not create a sufficient impulse. Man has to develop an eagerness of keen desire and that too continuous for a sufficiently long time for higher spiritual advancement. The evolution of man depends on his understanding of what he may get and what he must give for it. If a man does not want it, or if he does not want it strongly enough and does not make the necessary efforts, he will never develop. So there is no question of injustice. Why should man have what he does

not want ? If a man were deprived of his dues and of what he wishes for that would certainly amount to injustice, but the case is different. It should also be borne in mind that a vague desire or mere loose talk, mere polemics, or mere academic studies and discussions for the fun of it will never enable a man to attain self-realisation.[1] Mundakopanishad says : "One cannot obtain Atman—i.e. self-realisation by academic discussion, or study."

So, to the first question, "What is meant by self-realisation" ? the answer in short is : Self—"Atman" or soul of a person is different from physical or astral bodies including faculties of action, perception, mind, intellect and ego, and is in its unalloyed state—is purely divine as thus*: Self-realisation aims at the union of the individual with the universal reality. It is the highest development which is an evolutionary process of self-effort coupled with help or grace of an expert or adept called "Guru". The cosmic mind manifesting itself in some rare persons can only effect linkage with persons on the ordinary plane. Such a rare person is called "Guru"—God in manifestation.

Now it may be asked, "Why all this trouble and unnecessary botheration of self-realisation ? What is its utility in life ?" The answer is clear. Is man as he stands complete ? Are there no more further chances of more enlightenment ? All persons feel that all amount of worldly enjoyments and secular achievements fail to supply that peace of mind which everybody in his or her life feels wanting and the innermost heart hankers after and craves for something not knowing what and where should the same be had to pacify it. We say that, that wanting something can be had only when the gap between the individual and the universal consciousness is overbridged through the realisation of the holy spirit ever residing within. Knock and the door (* *of heaven in thy heart*) shall be opened unto thee, says Christ.

We shall now turn our attention to the second question, namely,—"How can this evolution of self-realisation be

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[1] नायमात्मा प्रवचेन लभ्यो न मेधया न बहुना श्रुतेन । (मुण्डकोपनिषद्).
* Italics are ours.

attained ? What are the important conditions necessary and what are the means (Sadhana) as prerequisites for the attainment of this evolution ? "

The simplest answer to this question is, that this is possible if a man acquires new qualities and powers which he does not possess now. Man does not know himself. Man must know that he himself is a complicated machine. He is a machine which is brought into motion by external influences and external impacts. All his movements, actions, words, ideas, emotions, moods and thoughts are produced by external influences. By himself he is just an automaton with a certain store of memories of previous experiences, and a certain amount of reserve energy. We should know that the Real man behind the curtain, i.e. the self, does nothing. Self or *Atman* like light reflects the actions of the bodily machine. But man hardly realises this, and ascribes to himself the capacity to do. Everything that man thinks he does, really happens. It exactly happens as " it rains " or " it hails ". But fortunately or unfortunately there are no impersonal verbal forms in English which can be used in relation to human actions. So we habitually keep on saying, " A man thinks, reads, writes, loves, hates, starts wars, fights and so on ". Actually, all this happens. Man cannot move, think or speak of his own accord. He is a marionette pulled here and there by strings invisible, what we call of physical and psychic laws of Nature.

Brahman or God is the fountain-head of the creative Cosmic Energy, which is the primary cause of both animate and inanimate creation. It has been said in previous chapters that in the Vedic literature it is called " Prana ", i.e. the universal consciousness or life energy, which manifests both in the shape of material cause of both physical and psychic objects. In other words it takes the form of mind, intellect, etc. on one side and physical electrons, atoms, etc. on the other. As in all beings consciousness is not different from the universal, simply the universal Prana or conscious life force flows down as if through individualized channels. Therefore every step to know one's self brings an impetus for acquiring new capacities and higher powers of action accompanied

with knowledge gained through inspiration sometimes loosely called the inner voice. A mere glimpse of, or mental flow towards, the all-powerful mother-consciousness suffices to imbibe fresh nectar of life energy improving one's capacity for work, tone of individuality and will power with the dawn of higher consciousness.

At the outset, it is necessary to know that every being has a [1] Soul, the soul has created the ego, the ego has its accretions running through thoughts which manifest themselves in forms and objects through perception of the whole universe in which infinite number of things appear and disappear. Consciousness is an attribute or manifestation of the self, but when it is directed towards some object it becomes objective and it is never divorced from self-consciousness. It is objective-consciousness that varies and not the self-consciousness. In most cases in ordinary language the word "consciousness" is used as an equivalent to the word "intelligence" in the sense of mind activity. In reality consciousness is a particular kind of awareness in man independent of mental activity—first of all awareness of himself, awareness of who he is, where he is and further awareness of what he knows, of what he does not know and so on. The highest moments of consciousness deepen memory with all mental likes, dislikes and fears. At other moments man simply does not remember. Consciousness has quite visible and observable degrees, certainly, visible and observable within oneself. First, there is duration, frequency and extent of penetration come next.

Consciousness can be made continuous and controllable by special efforts and special study. Man has possibly four states of consciousness. They are: Waking (Jagrita), Dream (Swapna), Sleep (Sushupti) and Trance or samadhi. In the waking state both self-consciousness and objective consciousness are present. A common man, however, understands by consciousness as objective consciousness. But although he

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[1] अणोरणीयान्महतोमहीयानात्मास्य जन्तोर्निहितो गुहायाम् । (कठ.)
or अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति । (कठ.)

has the possibility of these four states of consciousness, man actually lives in two states. One part of his life passes in sleep and the other part in what is called " waking state ", though in reality his waking state differs very little from sleep.

But the question is, " How can a man mark and experience or understand these two states ? " Self-consciousness is a state in which man becomes objective towards himself ; and objective consciousness is a state in which he comes into contact with the real or objective world from which he is now shut off by the senses, dreams and imagination, and subjective states of consciousness. In the state of self-consciousness we can know the full truth about ourselves, i.e. knowledge about the knower (Jnyāta). In the state of objective consciousness we are able to know the full truth about everything, i.e. the world or the whole universe as it is. This is knowledge about all that is knowable (Jnêyā). When one has arisen above his individual consciousness to the heights of universal consciousness one would be able to know whatever one chooses to know. At the lower plane of his consciousness the world or the whole universe is so far from man that he cannot even think about it in the right way. It is therefore necessary for us to know that even glimpses of objective consciousness can only come in the fully developed state of self-consciousness. But if we want to have more prolonged periods of self-consciousness it is necessary to effort for the same with will-action. For this a man must have control and command over himself. To acquire self-consciousness man has to work hard and that too for a long period.[1]

As has been pointed here, understanding and experiencing the differences between these two states are the basis of self-realisation—which constitutes the highest evolution of a living being.

This brings us to the different schools and the various different systems advocated by them not without plausible or concrete results. A man who cannot generally go beyond sleep-consciousness or relative consciousness cannot find

[1] सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ।

(पातञ्जले योगदर्शन ३–४९)

methods to reach these higher states of consciousness (subjective and objective) by himself. On the contrary sleep by itself becomes an obstacle because in sleep self-consciousness is overcome by ignorance. Even scriptures advise approach to superior men or men of higher level.[1] This means that an aspirant needs a school. Schools exist only for those who need them and who know that they need them. This idea of school occupies a very important place in human evolution. Such schools date from very remote times in India. Without a school there can be no evolution. One cannot even start, because one does not know how to start; still less can one continue or attain anything.

Saints like Kabeer and Tukaram attained self-realisation during their lifetime through their deepest devotion to God, i.e. by "Bhakti-marga". "Bhakti-marga" or the path of devotion, love of God, is perhaps the easiest and surest means in the attainment of self-realisation. "Cast away all the rigid and concrete forms of religions and surrender to me and to me alone" says Lord Krishna to Arjuna.[2] Even Patanjali[3] advocates "devotion" for self-realisation. Complete surrender to God, with no reservations whatsoever, has enabled many a man to reach his highest evolution in a remarkably short duration of time. In "Maitryupanishad" it is mentioned that one can attain Atmasakshatkar—self-realisation—within six months. It is intensity that counts. Shelley, the famous English poet, must have been a realised soul as evidenced from the excellent lines he wrote which are quoted below :—

"Within a cavern of man's trackless spirit
Is throned an image so intensely fair
That the adventurous thoughts that wander near it
Worship, and as they kneel, tremble and wear
The splendour of its presence, and the light
Penetrates their dreamlike frame
Till they become charged with the strength of flame."

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[1] उत्तिष्ठत जाग्रत प्राप्यवरान्निबोधत । (कठ.)

[2] सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज । (भगवद्गीता १८–६६)

[3] ईश्वरप्रणिधानाद्वा । (पातञ्जल योगदर्शन १–२३)

In this work, self-realisation through the kindling of the "Kundalini-Shakti" is elaborately dealt with. In order to understand this path as a means of self-realisation it is necessary to study and note many other points which form the background in the main, so that the aspirant can follow it up and effort with ease.

In the infinite universe and the creations therein the primary principle is cosmic energy which is all-pervading. This is known as "Prana Shakti". The whole universe is nothing but the vibration of 'Prana', both physical and psychic. The residual power is the power that remains after the whole universe is created and in Hindu mythology the universal residual power is mentioned as Shesh Naga (Anant). This is the Residual Power of "Brahma"—the causal cosmic being, and this Residual Power supports the whole universe and its creations animate and inanimate. The Residual Power [1] is so called because the infinite Cosmic Energy garbing itself with the multifarious forms of the universe is left infinite as residiuum. The Garbhopanishad [2] traces the formation of the foetus and the growth of the child in the womb. The "Jiva" is considered to enter the child through the fontanelle in the seventh month of its growth. In evidence thereof it is pointed out that the fontanelle is very tender in a baby and is also seen to pulsate. It takes some months for it to ossify. Thus the "Jiva" comes from above, enters through the fontanelle and works through the thousands of the "nadis" which are spread over the whole body. Therefore the seeker of Truth must concentrate on the Cerebrum, i.e. the brain centre or "chakra" in order to regain his source. The Pranashakti after creating the body lies in the resting position being coiled (serpent-like formation) in the pelvic cocygeal plexus. This is called the "Kundalini Shakti". This Shakti rises through a nerve called "Shushumna" which is imbedded in the core of the spinal cord and extends to the cerebrum centre and when it so rises it takes one to trance. If one concentrates on the Sahasrāra (cerebrum) there is no

[1] ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

[2] स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनम् ।
(ऐतरेयोपनिषद् ३-१२)

doubt that the ecstasy of samadhi (i.e. trance) ensues. The vasanas, that is the latencies are not however destroyed. The Yogi is therefore bound to wake up from the Samadhi. So he passes down from the Sahasrāra (cerebrum) to the heart through what is called the "Jeevanadi"—which is only a continuation of Sushumna (according to Shree Ramana Maharshi) This downward march from above of the Prana-shakti at the time of the birth of the child and its upward march (as Kundalini Shakti) in the reverse order is the secret of Kundalini Shakti. When it rises in its upward march the Kundalini is said to be kindled. As pointed out before, this Shakti is kindled by concentration practised regularly and for a long time. But it is equally true that such a thing is not only rare but even if an aspirant succeeds at it, very often he lands himself in dangerous situations. Therefore, it is absolutely necessary, except in exceptional cases (which are very rare), to take help from those who are exponents in this science or branch of knowledge. Such a person acts as "Guru" or adept for the aspirant. The advantages of having a "Guru" are many. However, only two of them may be mentioned here. The "Guru" saves the aspirant from all the possible dangers, and difficulties that arise in and during the aspirant's efforts. The "Guru" can remove all the obstacles that confront the aspirant. It must however be remembered that the "Guru" does not bring about the salvation or self-realisation as a gift to the aspirant, but the Guru gives only a helping hand. And it is mainly the intensity of effort and keenness on the part of the aspirant that make him a realised soul. There is another advantage of having a "Guru". The Guru by his initiation helps the aspirant in accelerating the attainment of self-realisation.

The "Guru" initiates only those who deserve and those who are keen on self-realisation. There are different methods of initiation. "Hasta-Diksha", is initiation by the touch of Guru's hand on the head of his aspiring disciple, "Sparsha Diksha" is initiation by touch, "Chakshu Diksha" is by mere look, and "Sankalpa-Diksha" is by mere thought or will on the part of Guru.

It is also necessary for the Sadhaka, i.e. aspirant, to have a thorough knowledge of the different yogic plexus. It may sound strange, but the fact is that the anatomy of the human body today is far from being a completed science. So the study of centres (Chakras) which are hidden from us must begin with the observation of their functions which are quite open for our investigation. These chakras cannot be detected by anatomists by dissection as actually they are more of an astral nature than physical. But the effect of their activity is perceptible in the physical body. The most important "Chakras", i.e. plexus are as follows: (1) Mooladhar, (2) Swadhisthana, (3) Manipur, (4) Anahat, (5) Vishuddha, (6) Aajna. These have been illustrated previously. These plexus or chakras are connected by energy-currents called "Nadis". The current that establishes connections between two centres is called "Nadi". The yogic nadis are neither the veins nor the arteries nor the nerves. As explained by Sir John Woodroffe they are channels of subtle energy and therefore with all the skilful post-mortem examination, the surgeon of today is unable to find in the human body any such thing as the "Ida" and "Pingala" and therefore the modern scientists are inclined to ridicule the yoga science and its "nadis". "Nadi" is commonly understood as nerve, but in fact it is astral and not physical. Just as there is a wireless current between two radio-centres, so, in the human body-frame there are innumerable centres of the various activities of Prana, i.e. the living energy, and that these centres are linked together by currents imperceptible to ordinary human eye. These centres are technically called the "Lotuses" or "Chakras" and the currents that connect them are termed in yoga as the "nadis". This is explained in Subalopanishad.[1]

The modern surgeon cannot find these lotuses by dissecting a dead body, for they disappear with the last breath of the man. The modern surgeon has to eat an humble pie for, how can one find in a body the centres of currents of energy when that very energy has already flown out. If the main stations of electric supply go phut, the sub-stations are bound to be at a standstill.

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[1] स्थानानि स्थानिभ्यो यच्छति नाडी तेषां निबंधनम् ।

When the aspirant is initiated by the process of "Shakti-Pata" or "Descent of Divine Power", the Kundalini is roused and it is indicated to the aspirant by the "Sphurana" or throbbing felt by him generally in the plexus of Moolādhār. Sphurana is a kind of indescribable throbbing or palpable sensation in some of the centres. It is felt on several occasions such as in fear, excitement, etc. The sphurana of an awakened Kundalini is blissful. In the case of the ordinary man it is associated with antecedent causes and confounded with the body. Whereas when it occurs in initiation or by itself all alone in the aspirants' practice of meditation, it is a pure and sure sign of part self-realisation. If the mind be fixed on the "Sphurana" and one senses it continuously and the impulse is intensified and manifests itself in the shape of bodily activities it is self-realisation. Again, sphurana which is blissful is the fore taste of Realisation. "Ananda" or bliss one feels, issues from one's own self. Therefore it is not different from "Atman". But the person experiencing mistakes it to be coming from outside. If on the other hand the man feels himself to be the screen on which the subject and object are projected there can be no confusion, and he can remain watching their appearance and disappearance without any perturbation to the self. This state in which only subjectivity remains is expressed as, "Perfect Bliss is Brahman and perfect peace is that of the self". Many times the aspirant is taken aback by the rousing Kundalini and he is overcome by fear. But it must be borne in mind that Kundalini-Shakti—is the Divine spark in man and therefore it is part and parcel of one's own self. Kundalini is the Divine Mother. It protects the individual with deepest affection which exceeds that of his real or physical (biological) mother. Kundalini in action is termed in YOGA as "Kriya-yoga".

The ways and means that can be useful in the attainment of self-realisation have been discussed above briefly but very clearly. But it is well known that a tool can never work by itself. Therefore an individual who is keen on self-realisation will have to put a regular and long effort by Sadhana or

Anushthana and meditation. Shravana, Manana, Nididhyasana, are its watchwords.

In conclusion, it is necessary to answer the question raised in the beginning—"In what way does a self-realised man become a different being"?

It is a well known fact, that all the waters of the mirage can never soak even a grain of sand in the whole desert. Similarly, a realised soul experiences his mere "be-ness" in the world. He is just like the screen manifesting subjects and objects which come and go but he remains forever. He is not restricted by any limitations of time and space. Time for him is a continuity undivided by the past, the present, and the future. His physical body is in space but not he. He never identifies himself with his body. On the contrary he knows the truth namely,[1] "I am not the body, but the body is mine."

A realised soul however never neglects his duties. He does his duty just for duty's sake, he has no axe to grind in it. It is immaterial whether he succeeds or fails. The one does not make him happy nor the other makes him unhappy. He is well described in Bhagawat-Geeta.[2] "The Yogis without selfish motives do their duties, be it by word of mouth, by hands, or by mind and yet remain bereft of it." The realised soul is both the knower and all that is knowledge.

There is an authentic story about Shree Swamee Ramana Maharshi a well-known saint from South India. He was a fully realised soul. He was GOD in human form and manifestation.

Dr. Babu Rajendra Prasad during the days of India's struggle for freedom, paid a visit to Ramana Maharshi's Ashram in 1942. Of course Mahatma Gandhi was leading the struggle. Dr. R. asked Maharshi as to what he thought of public speeches, and all the activity in this struggle. Maharshi replied "Public speeches, physical activity and all material help are outweighed by the silence of the Mahatmas in the

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[1] देहोस्मिनाहं मम देह इति स्मर।

[2] कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये ॥ (भ.गी. ५–११)

world." Dr. R. at the time of his departure from the ashram requested Ramana Maharshi to give some message to Mahatma Gandhi. Out came the reply almost immediately from the Maharshi, who said, "What message can there be to give when heart speaks to heart." This will perhaps serve to give an idea of how a realised soul becomes a different being.

A realised soul, in short, represents the Biblical statement, "I Am That I Am" (in Exodus, Ch. 3), or as described in Scriptures, he represents, "Aham Brahmasmi" or "Sohamasmi."

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DEVATMA SHAKTI

(KUNDALINI)

DIVINE POWER

Religion, Theology, Scholasticism, Mysticism, Science, Metaphysics and Philosophy have all led the van on the path of human progress through the sands of time. But man's journey has been far from smooth. The whole race of humanity has suffered many a rude jolt. Religion has been a dynamic incentive. Raligion means "Love of God", leading to the search of the ultimate Truth. Religion, be it Islam, Christianity or Hinduism, has been and still shall be a thing of strong appeal to mankind. This is because every man is by instinct a religious being. However, places of worship are sometimes used as sermon halls for preaching hatred and bloodshed. Men in their quest for truth are running after the shadow leaving the substance behind.

Every religion has a philosophy behind it. The path of a spiritual aspirant needs a clear thinking and inspired vision. As such the way to "self-realisation" consists in raising one's egoistic consciousness centred on the physical plane to higher and finer planes of spiritual existence.

His Holiness Shree Swami Vishnu Tirtha gives a clear description in "Divine Power" of how one can realize Atman—which means self-realisation. A spiritual aspirant can accelerate the attainment of such realisation by the grace of Guru (spiritual adopt) and self-effort.

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